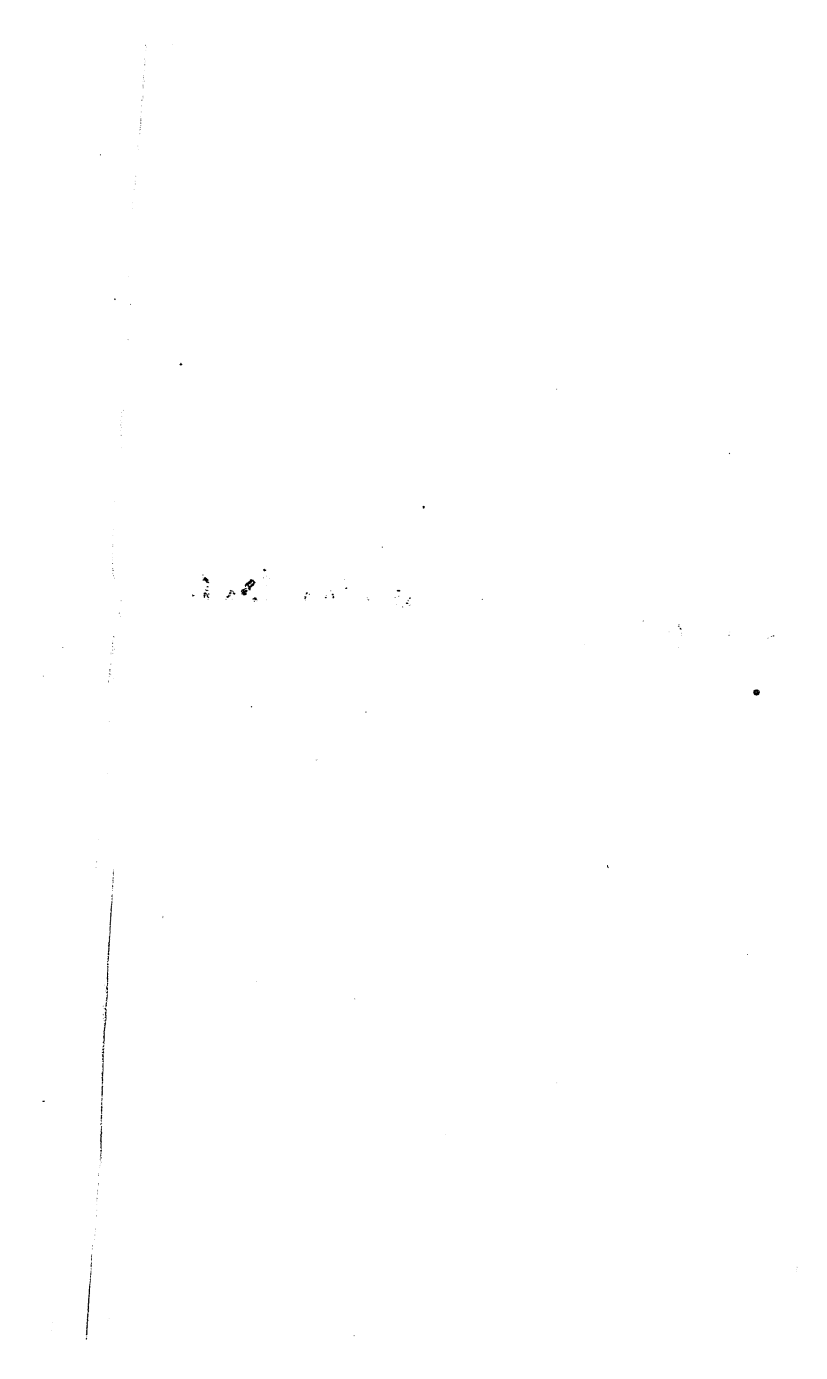


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3. M. Foster's Letter 9. Apr. 1861.

ספר החנוך לילדי בני ישראל

A CLASS BOOK FOR JEWISH YOUTH OF BOTH SEXES;

CONTAINING AN

ABRIDGED HISTORY OF THE BIBLE,

AND

BIOGRAPHICAL NOTICES

OF THE

PATRIARCHS, PROPHETS, RULERS, AND KINGS OF ISRAEL.

A CONCISE ACCOUNT OF ALL

THE FESTIVALS, FASTS, AND DISTINGUISHED PERIODS THROUGHOUT
THE YEAR; A DESCRIPTION OF THE CEREMONIES AND CUSTOMS,
WITH THEIR EXPLANATIONS; AND ALSO A SERIES OF RELIGIOUS
AND MORAL LESSONS, AS DEDUCED FROM HOLY WRIT.

BY H. A. HENRY,

MASTER OF THE JEWS' FREE SCHOOL;

EDITOR AND SOLE PUBLISHER OF THE DAILY AND SABBATH PRAYERS WITH
ENGLISH DIRECTIONS.

חֲנֹךְ לַנֶּעַר עַל פִּי דְרָבּוֹ גַם כִּי יִזְקִין לֹא יִסּוּר מִמֶּנּוּ

Train up a child in the way he should go; and when he is old he will
not depart from it.—*Proverbs*, xxii. 6.

LONDON:

PUBLISHED BY THE AUTHOR,

AT THE JEWS' FREE SCHOOL, BELL LANE, SPITALFIELDS.

5599—1839.

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FRANKFURT AM MAIN.

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PRINTED BY W. WILCOCKSON, ROLLS BUILDINGS, FETTER LANE.

Dedication.

TO MRS. N. M. DE ROTHSCHILD.

A PUBLICATION calculated to improve the rising generation of the Jewish community in religion and morality, cannot be addressed with more propriety to any one, than to her who so kindly and liberally affords every facility towards instructing the ignorant, and ameliorating the condition of the poor.

You, MADAM, are justly considered the general benefactress of the indigent.

You have, with true philanthropy, for many years past, patronised the JEWS' FREE SCHOOL, and generously provided for its pupils, and thus enabled many hundreds of the children of the poor, to avail themselves of the advantages of education, who might otherwise have remained untaught, and exposed to the contamination of every vice.

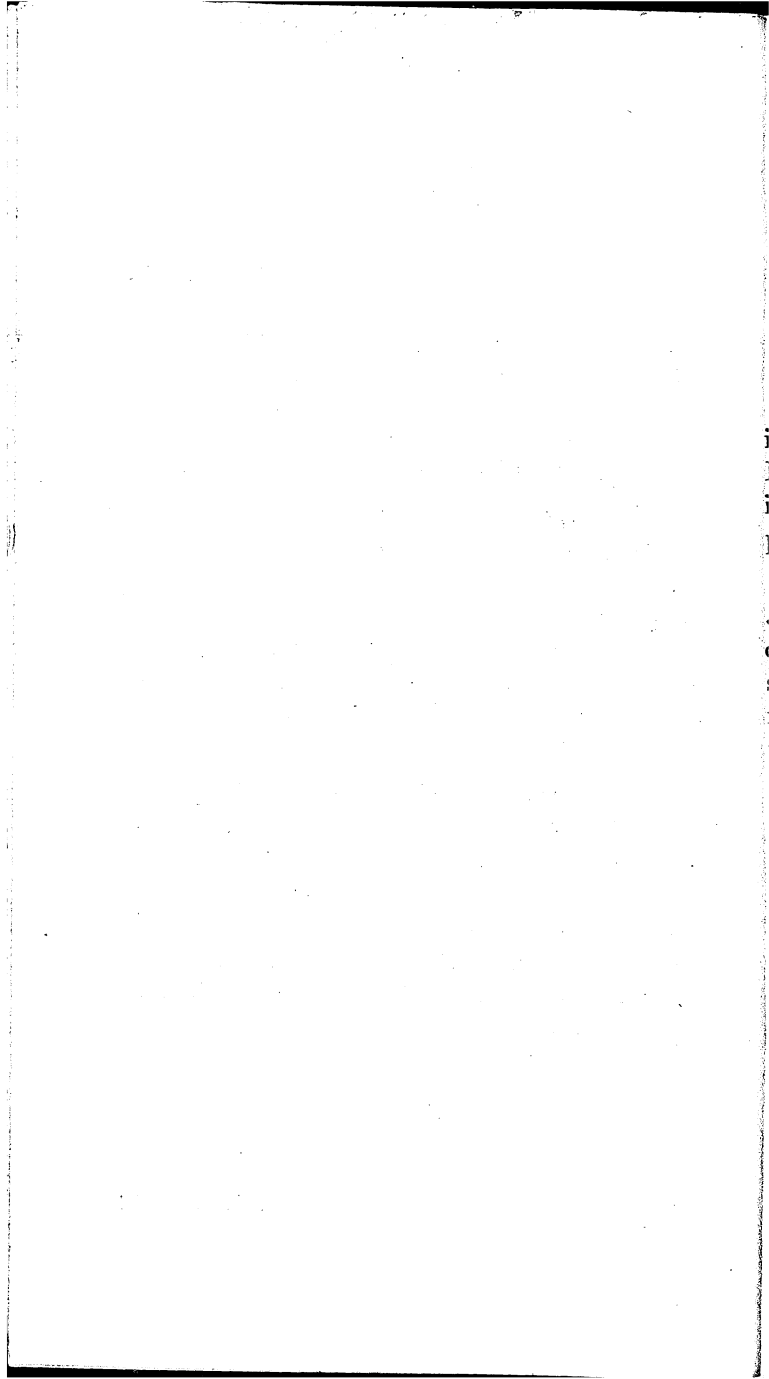
To you, MADAM, are the children of the poor chiefly indebted for the many comforts they enjoy; and to you, therefore, does society owe many obligations, for the present improvement among the poorer classes of our community.

Your brethren in faith, are deeply interested in the life and happiness of yourself, and of your illustrious family. That both may be of long duration, accompanied by every earthly blessing, and succeeded by the celestial bliss awaiting only the truly righteous, is the anxious hope, and ardent wish of,

HONORED MADAM,

Your grateful and obedient servant,

H. A. HENRY.



P R E F A C E.

THIS little work has been written during brief intervals of leisure. On its presentation to the public I respectfully offer a few observations explanatory of its nature, and of the motives which have led to its publication.

In the course of my experience as manager of the Jews' Free School, and also as a private tutor, I have observed with regret the insufficiency of our present system of religious education: to assist in the amelioration of that system, has long been my most anxious wish.

The children of our community are taught to read and translate the Hebrew Bible; but many of them are permitted to attain maturity uninformed in the fundamental principles of our Holy and Ancient Religion.

I admit that many very learned works have been composed for the instruction of Jewish youth; but unfortunately, none of them appear to have remedied the defect of which I complain. Their style and phraseology are so complicated, that, independently of the language in which they are written, they are not adapted to the capacities of children at the early age, when the precepts of religion and morality should be first inculcated.

None can observe, without regret, the neglect into which, Hebrew Literature has fallen ! No conscientious Israelite will deny its importance, for it is unalienably associated with his religion.

Let it not be said, at this era, when the desire of effecting educational improvement is almost universal, that the Israelites alone are careless in this respect. They should remember that they were selected by the Almighty to be the depositories of his Holy Law ! and that to demonstrate its truth and beauty, is their indispensable duty.

I believe that brighter days are in prospect ! That ere long, a knowledge of Hebrew Literature will be deemed an essential element of a *finished Jewish* education ; and that by means of accurate translations, the treasures of our sacred writings will be rendered generally available.

It has been judiciously said by the wise King of Israel, " Train up a child in the way he should go, and when he is old he will not depart from it."

Mindful of this salutary admonition of the Royal Sage, I have prepared the following pages for the instruction of my juvenile co-religionists. My object is, to implant in their minds the desire to obtain a knowledge of the sacred writings.

This elementary work is intended as the first of a series of similar productions ; but I need scarcely observe, that the continuance of my labours must depend upon the degree of encouragement attendant upon my present undertaking.

The design of this little publication, will be evident upon a slight inspection of its contents. I have

endeavoured to produce a book containing the first principles of the Jewish religion, explained in language comprehensible to the meanest capacity. A book to be used either as a Class Book for religious and moral instruction in schools, or for perusal in private families.

One great desideratum has been to reduce its price to that of the common daily Spelling Book, so that it may be equally available to the poor as to the wealthy.

The critic must not expect elaborate diction, or elegance of composition in a work of this nature; to have attempted these, would rather have tended to defeat than to aid my purpose. The work has been composed for the instruction of Jewish children, as soon as they commence learning to read. I have, therefore, sought to inculcate the most important religious information in the simplest language; still I invite the learned to a perusal of this humble volume. Should they perceive its utility, they will admit the propriety of its being generally used in all our schools, as an elementary book of religious instruction and biblical knowledge.

This being my first attempt as an author of a school book, I am conscious, that many inaccuracies may be discovered; and, therefore, though I do not deprecate criticism, I solicit forbearance. The composition of School Books requires great care. The lessons intended to be conveyed should be clearly, and at the same time simply expressed; for the more pleasing they are rendered, the more readily will the pupil receive them, and the more durable will be their impression.

He who undertakes this duty may fairly hope that his labours will be indulgently appreciated.

The work consists of two parts: the first part contains a short History of the Bible from the creation of the world, to the period when it pleased the Divine Being to reveal himself to his people, and to favor them with the Decalogue; the source of all religious and moral laws.

This historical epitome is followed by a series of short lessons, inculcating the principles of religion and morality, pointing out the duties which we owe to God, to our fellow creatures, and to ourselves. Next in succession will be found biographical notices of all the Hebrew Patriarchs, Rulers, Kings, and Prophets, commencing with the Patriarch Abraham, and ending with Malachi, the last of the prophets.

The second division of the work contains treatises on the Ten Commandments, and on the Thirteen Creeds. A concise account of all the festivals and fasts in their order of succession, in every month throughout the year; together with a description of various customs observed by the Israelite, both in private and in public.

Should this little volume prove the means of assisting the zealous labourer in the cause of scriptural instruction, I shall consider myself amply requited; and still greater will be my reward, if it be kindly received and duly appreciated by those for whom it is intended.

JEW'S FREE SCHOOL,

Neson, 5599.

March, 1839.

A CLASS BOOK

FOR

JEWISH YOUTH.

THE CREATION.

God made all things. There was a time when there was no sun, nor moon, nor stars, nor any thing that has life. E-ven the earth, on which we live, was not made. And the great God made all things out of no-thing.

In six days God made the world in which we live.

On the first day, God made the light.

On the se-cond day, He made the sky a-bove us, call-ed Hea-ven.

On the third day, He made the earth and the sea, as al-so all trees, grass, fruit, and all things that grow in the earth.

On the fourth day, He made the sun, the moon, and the stars. The sun to give light by day, and to warm the earth, and cause all things to grow for our use. The moon and stars to give light by night, when the sun goes down.

On the fifth day, God made the fish to live in the wa-ter, and the birds to fly in the air.

On the sixth day, God made all cat-tle, beasts, and all liv-ing things that creep on the earth, and then, Man was made, out of the dust of the earth.

God made man the last of all, so that all things, should be rea-dy for his use.

God then made a wo-man to be with the man.

The name of the first man was אָדָם A-dam. And the name of the first wo-man was חַוָּה Eve.

Thus the hea-vens and the earth, and all things in them were made in six days. And God saw all that He had made was ve-ry good. And God rest-ed on the se-venth day, and bless-ed it, and made it ho-ly.

This day is call-ed שַׁבָּת Sab-bath, which means rest-day.

When God rest-ed on the se-venth day, it was, to teach us to work all the week, and rest on the שַׁבָּת and on that day, to thank God for all the good things he gives us, and to pray to him, and to praise him for his good-ness to us, at all times.

God did not rest on the Sab-bath day be-cause He was tir-ed. No ! it was on-ly to show us that we must keep it ho-ly. We must not be seen in the streets at play on that ho-ly day. We must go to the House of God, or to school to hear our תּוֹרָה ho-ly law read, which will teach us to be good child-ren, and show us the way how to pray to God, and praise him for all his goodness to us, by day and by night.

How great must God be, who made all things ! He is ve-ry good and kind to all that he has made. All the works of the Lord praise him. Let all that have breath, praise the Lord.

CAIN AND ABEL.

A-dam had two sons, Cain and A-bel. A-dam did not bring them up to be i-dle. We must all do some work. אֲבֵל A-bel was a keep-er of sheep.

He was a ve-ry good man. קַיִן Cain was a till-er of the ground, but he was not so good as A-bel. Af-ter some time Cain took of the fruit of the ground to of-fer un-to the Lord. A-bel brought some of the ve-ry best fat sheep al-so to of-fer up to the Lord. God was plea-sed with A-bel be-cause he brought his of-fer-ing with a good heart. But Cain did not, and

so the Lord did not show him that fa-vour. Then Cain was ve-ry sad, and one day, when he was in the field with his bro-ther A-bel, he fell up-on him, and kill-ed him.

Then God call-ed unto Cain, and said un-to him, Where is thy bro-ther A-bel? And Cain said, I do not know, Am I my bro-ther's keep-er? God was ve-ry an-gry with Cain. Cain made his crime worse by tell-ing a sto-ry to God, who can see all things even if we hide them.

Cain then went a-way from the place he liv-ed in, but af-ter that, he was sor-ry for what he had done, and God in his good-ness for-gave him.

When we pray to God, we must do so in a pro-per man-ner. We must think well to whom we are pray-ing, and then our pray-ers will be heard by the Al-migh-ty.

When the world be-came full of peo-ple, they grew ve-ry wick-ed. And God sent a great deal of rain to drown them all. This was call-ed the מַבּוּל flood.

A-mong these wick-ed peo-ple there was one good man, whose name was נֹחַ No-ah. No-ah had three sons, שֵׁם Shem, חָם Ham, and יָפֶֿתֿ Ja-pheth. God sav-ed No-ah and all his fa-mi-ly from the flood. God told him to build the ark, to live in, while the flood last-ed, and to take in-to the ark with him some of all kinds of beasts and birds.

The rain came down du-ring for-ty days and for-ty nights.

The flood last-ed one year and ten days. Af-ter the flood, God said he would no more send a flood to drown all on the earth a-gain; and as a sign, he set the rain-bow in the heav-ens.

The peo-ple who liv-ed af-ter the flood were a-fraid they should be drown-ed, and so they built a high tow-er, which was call-ed בָּבֶל Ba-bel.

God did not let these peo-ple fi-nish the work. The peo-ple then went to all parts of the world, and form-ed them-selves in-to ma-n-y tribes and na-ti-ons.

These peo-ple did not know the true God. And God sent our pi-ous fore-fa-ther אַבְרָהָם A-bra-ham to teach them, and show them how to pray to, and praise God. A-bra-ham was the found-er of our faith.

God told A-bra-ham to go to the land of כְּנָעַן Ca-na-an. And A-bra-ham did as the Lord had told him, and took with him his wife שָׂרָה Sa-rah, and his ne-phew לוֹט Lot, who was the son of הָרָן Ha-ran, the bro-ther of A-bra-ham.

A-bra-ham had two sons יִצְחָק I-sa-ac and יִשְׁמָעֵאל Ish-ma-el. I-sa-ac was so good that the Lord told his fa-ther to bring him un-to the Mount of מוֹרִיָּה Mo-ri-ah, and of-fer him up to the Lord, to show the world how God lov-ed him, and how rea-dy he was to serve his God, e-ven with his life. A-bra-ham was will-ing to do as God had told him, and took I-sa-ac, his on-ly son, to of-fer him up to the Lord; but when God saw how rea-dy A-bra-ham was to serve him, He would not suf-fer I-sa-ac to be kill-ed, and said to A-bra-ham, I-sa-ac thy son shall be a ve-ry great man.

I-sa-ac had two sons, יַעֲקֹב Ja-cob and עֵשָׂו E-sau.

I-sa-ac's wife was na-med רִבְקָה Re-bec-ca.

Ja-cob was a pi-ous man, and dwelt in his tent, and was at all times at stu-dy. E-sau was a man of rude ha-bits, and pass-ed his time in the field hunt-ing wild beasts.

Ja-cob bought the birth-right of his bro-ther E-sau for a mess of pot-tage, which he gave him one day when he came home ve-ry hun-gry, and much fa-ti-gue-d.

Ja-cob had twelve sons, and one daugh-ter, whose name was דִּינָה Di-nah. The names of Ja-cob's sons were רְאוּבֵן Reu-ben; שִׁמְעוֹן Si-me-on; לֵוִי Le-vi; יְהוּדָה Ju-dah; יִשְׂשַׁכָּר Is-sa-char; זְבֻלֹן Ze-bu-lun; בְּנִימִין

Ben-ja-min; דָּן Dan; נַפְתָּלִי Naph-tali; גָּד Gad; אָשֶׁר Ash-er; and יוֹסֵף Jo-seph.

Ja-cob lov-ed Jo-seph more than all the rest of his chil-dren, and he made him a coat of ma-ny co-lours. Jo-seph's bro-thers were jea-lous of him; and one day, when Ja-cob sent him to look af-ter them and their flock, they sold Jo-seph for a slave, and he was ta-ken down to מִצְרַיִם E-gypt. Jo-seph by his good con-duct was made the ru-ler o-ver E-gypt. Jo-seph did not for-get his fa-ther Ja-cob, al-though he was rais-ed to so high an of-fice. While Jo-seph was the ru-ler in E-gypt there was a fa-mine in the land, and his bro-thers came from Ca-na-an to buy corn; they did not know Jo-seph, but he knew them. Jo-seph ask-ed his bro-thers whe-ther his fa-ther was still a-live. He then gave them plen-ty of corn and mo-ney, and said to them, Go home and tell my fa-ther that I am the Go-vern-or o-ver E-gypt, and that he shall come down to me with all his chil-dren, and I will make him hap-py in his old age. Jo-seph's bro-thers went home, and told their fa-ther all that they had seen, and Ja-cob went down to E-gypt to his dear child Jo-seph, and liv-ed hap-py all the rest of his days.

Ja-cob had two wives, רָחֵל Rachel, and לֵאָה Leah. Ra-chel was the mo-ther of Jo-seph and Ben-ja-min.

Jo-seph had two sons, אֶפְרַיִם E-phraim, and מְנַשֶּׁה Ma-nas-seh. Jo-seph died in a good old age, af-ter hav-ing seen his chil-dren ve-ry nu-me-rous and hap-py.

Af-ter the death of Jo-seph, the בְּנֵי יִשְׂרָאֵל chil-dren of Is-ra-el were us-ed ill by the King of E-gypt. He made them work ve-ry hard, and made their lives bit-ter, and they cried un-to the Lord to help them.

And God heard their cry, and sent Mo-ses and Aa-ron to the King of E-gypt, to tell him to send the peo-ple of Is-ra-el out of his coun-try.

Pha-ra-oh, the King of E-gypt, did not o-bey God, and God sent ten plagues in E-gypt.

At the last plague, Pha-ra-oh came cry-ing to Mo-ses and Aa-ron, say-ing, Get out of my coun-try, you, and all your peo-ple, and all their cat-tle, and all that be-longs to them. Do go, I pray you, for o-ther-wise I fear we shall all of us die.

On the same night all the child-ren of Is-ra-el, men, wo-men, and child-ren, went up out of E-gypt. And they de-part-ed in such haste, that they were o-blig-ed to take their dough for their bread on their shoul-ders, and bake it in the sun.

God sent the pil-lar of cloud to shew them the way by day, and the pil-lar of fire to light them by night.

Af-ter Pha-ra-oh had let the peo-ple go, he was sor-ry that he had done so; he call-ed his ar-m-y to-ge-ther, and said to them, what have we done, to let Is-ra-el go? Come, we will fol-low them, and bring them back to their work.

When the child-ren of Is-ra-el saw the ar-m-y of the E-gypt-ians be-hind them, they were much a-fraid, and com-plain-ed to Mo-ses. Mo-ses pray-ed to God, who said, be not a-fraid, and you shall see what I will do to these peo-ple of E-gypt. The Lord then caus-ed the wa-ters of the Red Sea to stand up like a wall on ei-ther side, and the child-ren of Is-ra-el pass-ed through the Red Sea on dry land.

Pha-ra-oh and his ar-m-y see-ing this, came af-ter them, and when he and his host were in the midst of the sea, the Lord sent the wa-ters back a-gain in-to their place, and thus the whole ar-m-y of Pha-ra-oh was drown-ed.

When the peo-ple of Is-ra-el saw this great work that the Lord had done for them, then they sang praises un-to their God in gra-ti-tude for his kind-ness in sav-ing them from the pow-er of their e-ne-mies.

The Al-migh-ty fed them with man-na, which he sent them from Heaven e-ve-ry morn-ing, du-ring for-ty years, till they came to the ho-ly land.

The man-na did not come down on שֶׁבֶת be-cause

it was a rest-day. God there-fore sent a dou-ble por-tion on Fri-day, and Mo-ses told the peo-ple to save one half for the Sab-bath. God gave them wa-ter to drink, which he made to flow from a flin-ty rock.

In the third month af-ter the child-ren of Is-ra-el had left E-gypt, the Al-migh-ty came down in his glo-ry on Mount Si-nai, and gave to the whole na-tion who stood round the Mount, the ten Com-mand-ments. These ten Com-mand-ments the peo-ple heard from the mouth of God him-self, as we read in our Ho-ly Bi-ble.

עֲשֵׂת הַדְּבָרֹת

TEN COM-MAND-MENTS.

1st. I am the Lord thy God, who brought thee out from the land of E-gypt.

2nd. Thou shalt have no o-ther Gods be-fore me ; thou shalt not bow down to them, nor serve them.

3rd. Thou shalt not take the name of the Lord thy God in vain.

4th. Re-mem-ber the Sab-bath day to keep it ho-ly.

5th. Ho-nor thy fa-ther and thy mo-ther.

6th. Thou shalt not com-mit mur-der.

7th. Thou shalt not com-mit a-dult-e-ry.

8th. Thou shalt not steal.

9th. Thou shalt not bear false wit-ness a-gainst thy neigh-bour.

10th. Thou shalt not co-vet thy neigh-bour's pro-per-ty.

Af-ter the Al-migh-ty had spoken these ten com-mand-ments, Mo-ses went up to the Mount Si-nai, and stay-ed there for-ty days and for-ty nights.

Dur-ing the time Mo-ses was on the Mount, God taught him all the laws and sta-tutes, which Mo-ses afterwards taught to the people, and which they were to ob-serve when they came to Ca-na-an.

God gave to Mo-ses, while he was on the Mount,

the two ta-bles of stone, on which were writ-ten the ten Com-mand-ments. These ten Com-mand-ments teach us our du-ty to our God, to our pa-rents, teach-ers, and all o-ther peo-ple.

Our du-ty to God is, to love him, and to o-bey his laws. Hear, O Is-ra-el, the Lord our God is one God; there can be no o-ther be-side him. All things are his, and we are all un-der his care. He sees all that we do, even if we try to hide it. He knows all our thoughts, and can tell the end of all things be-fore they are be-gun. God re-wards those that do good, and will pu-nish those that are bad. We must love the Lord God with all our heart, and with all our soul. We must keep his laws, and do them, so that we may be hap-py all the days of our life. If we by mis-take do wrong, and sin a-gainst the Lord, we must re-pent, and not do the like a-gain, and then God will for-give us, for the Lord is kind to all who tru-ly re-pent, and a-mend their con-duct.

It is the du-ty of child-ren to love their fa-ther and their mo-ther, to re-spect them, to ho-nour them, and to do all they de-sire them. Child-ren should al-ways think of the trou-ble their pa-rents have had to bring them up from their in-fan-cy, till a-ble to do for them-selves. How they nurse, feed, clothe, and shel-ter them, and in-struct them, so that they may grow up wise and good. Child-ren should ne-ver teaze, nor vex their pa-rents; they should do all they are bid, and be rea-dy to at-tend to them the mo-ment they call. And when child-ren grow up they must try and do all they can to make their pa-rents hap-py in their old age. And the Lord will al-ways bless such child-ren who do their du-ty to their pa-rents.

Re-spect your teach-ers, fear them, and ho-nor them; at-tend to all they tell you. Stu-dy your les-sons, and do not i-dle your time. Ob-serve the com-mands of your teach-ers, for they will lead you in-to the paths of vir-tue, and point out the road to know-ledge. And

when you grow old, you will bless your teachers for having taught you, for then you will know how to value education.

A good child is happy when he goes to school; but a bad child is glad when he can stop away from school.

Love all people, be kind to all men, and also to animals. Do not hurt your brothers or sisters, or any of your play-mates. Do not fight or quarrel with any of your school-mates. Be always on good terms with them, and you will be happy. Be kind and tender to all birds and fowls, which cannot protect themselves if you hurt them.

Do not vex a stranger, or use him ill in any way. Do not think to tease him because he was not born in this country; no, you must try to assist him, because he comes from a strange place, and if you were to be sent from your home, you would not like any one to treat you ill.

If God shall bless you with riches, assist the poor as much as you can. Do not say, come again, and then I will give you, for who knows that you may have the power to give when you wish to do so; for riches are not bestowed on us to save, but to be given to the poor, to help them; and they will be grateful to you for relief.

The Lord giveth, and the Lord taketh. Praise be the name of the Lord.

Do not use yourself to tell tales, for they do much harm, and never can do good to any one. To tit-tle tat-tle every little idle tale is very wicked, and very often does great harm, and the Lord never loves such people.

Never tell a story, for that is the root of all evil. If you have done wrong, tell the truth, and you will be forgiven, but no one will love you if you tell a falsehood.

Be hon-est in your deal-ings, and do not charge too much for that which you may have to sell. You must not ask more than it's val-ue.

Ne-ver use your-self to swear, for that is a ve-ry bad ha-bit, for the law says, Thou shalt not take the name of God in vain, it is not right to swear to e-ve-ry trifling thing. At all times speak the truth, and people will be-lieve you with-out swear-ing.

We must not steal a-ny thing, or take that which does not be-long to us; it is ve-ry cru-el to take a-way from a-ny one those things which they have work-ed for. If we want a-ny thing, we must ask for it, or work to try and get it, in the same way our neigh-bours do.

We must not take a-way, by force, or a-ny o-ther means, the toys or play-things from our school-mates. We must be con-tent with what we have, and if we want more, we must ask for them, and if giv-en to us they will then be our own, to do as we please with them. Do not co-vet or de-sire the things that are not your own, for if God wish-ed you to have them he would not give them to a-ny one else.

God is good to all his crea-tures, and gives them what he thinks pro-per. He knows what is good for you, bet-ter than you do your-self, and there-fore, e-ve-ry one must thank God for what he has giv-en him, and be con-tent, for to be con-tent is to be hap-py.

Do not use your-self to ga-ming. I mean toss-ing up for mo-ney, for that is ve-ry low and ve-ry wick-ed. Toss-ing up for mo-ney has brought ma-nny a child to an e-vil end, be-cause when he has had no more mo-ney to toss with, he has sto-len some, and then he has been put in-to pri-son, and af-ter that he has been sent a-way from his pa-rents, and all his friends, to a dis-tant land, a-mongst stran-gers, where he has been se-vere-ly, but right-ly pu-nish-ed, and di-ed of grief. Ne-ver try to de-ceive a-ny one, always speak plain-ly, ho-nest-ly, and bold-ly.

Ne-ver mis-lead the blind. If you see a blind man, put him in the right way, for the bless-ing of sight is ve-ry great. The blind can-not see the sun shine by day, or the bright moon by night, nor the num-ber of small stars twink-ling in the sky. How hap-py ought we to be then with our sight, and how thank-ful ought we to be to the great God of all the world for that bless-ing.

Do not speak ill of the deaf be-cause they can-not hear you, for if they learn that you have done so, it will make them fret ve-ry much, and hurt their feel-ings, and if they cry to God, he will pu-nish you for it.

Ne-ver be proud, nor think too much of your-self, for all men are a-like in the eyes of God. We are all made from the dust of the earth, and we do not know how long we may live, so we should at all times be in peace with all men; for what are we in the hour of death?

The rich and the poor are all the crea-tures of one God. We must be meek, and hum-ble, and not be fill-ed with pride, for he that is proud, is a fool. God loves him that is poor and hum-ble in spi-rit. The rich are sent by God to help the poor, and the poor in re-tur-n, must wait up-on the rich, and serve them, and be grate-ful for what the rich give them. All the world can-not be rich, for if that were the case, we should have no one who would work for us, to bake our bread, grind the corn, build our houses, and make our clothes, and ma-ny o-ther things, which we can-not do with-out. Thus we see how good the Al-migh-ty is to us, to place things in such a man-ner, that the whole world can be com-fort-a-ble and hap-py.

Fear the Lord thy God, for the fear of the Lord is the be-gin-ning of know-ledge.

Pray to God dai-ly, and thank him for all the good which he gives you.

Be not like wick-ed men, who praise the Lord with their mouths, but whose hearts are full of deceit.

Love thy neigh-bour and the stran-ger as thy-self,

do not cheat them, nor op-press them, nor do a-ny thing to them, you would not like that they should do unto you.

Have re-spect for the a-ged, rise up be-fore them, go in-to their com-pa-ny, and list-en to their ad-vice, for a-mong the old there is wis-dom to be found.

Be a fa-ther to the nee-dy, and a friend to the poor, ne-ver des-pise them, for you do not know what your end may be.

Love all men both rich and poor, whe-ther thy broth-er or a stran-ger, for one God has cre-a-ted us all. We ought there-fore to live as friends with each o-ther. We are all the child-ren of one fa-ther, who will not be pleas-ed with those who hate their fellow crea-ture.

Vir-tue is, to love that which is right, and hate all e-vil. He is call-ed vir-tu-ous who tries to do all the good in his pow-er, and lives ac-cord-ing to the will of God.

Ho-nour the queen and the roy-al fa-mi-ly. Have re-spect for the laws of the coun-try in which you live. Pray for the wel-fare and peace of your queen and coun-try. Our re-li-gi-on teach-es us, that we should love the land in which we live. We must do all in our pow-er for its hap-pi-ness and good order.

God has made the love of our coun-try sa-cred to us. It is the du-ty of e-ve-ry Is-ra-el-ite (if re-quir-ed) to de-fend his coun-try from its en-e-mies. God said to the pro-phet ירמיהו Je-re-mi-ah, tell my peo-ple the

chil-dren of Is-ra-el, Build houses, and dwell in them, plant gar-dens, and eat the fruit of them, and seek to pro-mote the peace of the ci-ty in which you live, and pray for the same to me the E-ter-nal, for through its peace you shall have peace. Be true to the king, fear not, serve the king and you will do well.

Our wise men teach us, That the laws of the land must be o-bey-ed. If thou dost see a king of a-ny o-ther na-ti-on, say the fol-low-ing bless-ing.

Prais-ed be thou, O E-ter-nal our God, King of the

world, who hast giv-en some por-ti-on of thy glo-ry to man.

A pray-er for the roy-al fa-mi-ly as said in our sy-na-gogues by the rea-der on e-ve-ry שַׁבָּת sabbath and מִועֲדִים festivals.

May He who giv-eth sal-va-ti-on un-to kings, and do-mi-ni-on un-to prin-ces. He whose king-dom is an e-ver-last-ing king-dom. He who de-li-ver-ed his ser-vant Da-vid from the sword. He who mak-eth a way in the sea, and a path through the migh-ty waters. May He bless, pre-serve, guard, as-sist, ex-alt, and high-ly ag-gran-dize our So-ve-reign La-dy Queen Vic-to-ri-a, A-de-laide, Queen Dow-a-ger, and all the Roy-al Fa-mi-ly.

May the Su-preme King of kings in his in-fi-nite mer-cy, pre-serve them, grant them long life, and de-li-ver them from all trou-ble, sor-row, and dan-ger. May He let them sub-due na-ti-ons un-der their feet, cause all their en-e-mies to fall be-fore them, and ren-der them pros-per-ous in all their un-der-tak-ings.

May the Su-prême King of kings, in his great mer-cy, in-cline their hearts, and the hearts of all their coun-sel-lors and no-bles, to deal kind-ly with us, and all Is-ra-el. In their days, and in our days, may Ju-dah be sav-ed, and Is-ra-el dwell hap-pi-ly with all men, and may the Re-deem-er come un-to Zi-on.

May this be the will of the gra-ci-ous God, and let us say, A-men.

PRAYER.

My dear child, when you a-wake in the morn-ing, your first thoughts must be di-rect-ed to God to re-turn him thanks for his good-ness in fa-vour-ing you with life to see the new-born day. When we pray to God, we must do so with pro-per feel-ing and-re-spect. We must al-ways think well be-fore whom we are stand-ing, and our thoughts must be di-rect-ed to God when we are pray-ing.

When we go to a place of wor-ship we must be-have

re-spect-ful-ly, and not talk or play dur-ing the ser-vice. If we pray to God to help us, we must not do it in a care-less man-ner, for that would show that we do not mean what we say. If we had a fa-vour to ask of a-ny per-son, would it be de-cent to pre-sent our ad-dress in a care-less man-ner? if we did, we must ex-pect to be re-fus-ed.

There-fore when we ad-dress the Al migh-ty in pray-er, our minds ought to be fill-ed with awe and re-spect, and then God will list-en to our pray-ers and sup-pli-ca-tions. The E-ter-nal is near un-to all who call up-on him in truth. He grants the de-sire of those who fear him and love him, and try to act in a pro-per man-ner.

RELIGION.

Re-li-gi-on teach-es us to a-dore God, to think of his good-ness, of his pow-er, and his wis-dom, and to o-bey his laws. We must fear God, and keep his com-mand-ments, for this is the whole du-ty of man. We can on-ly be said to be tru-ly re-li-gi-ous when we de-clare the Al-migh-ty our God and Cre-a-tor to be the on-ly per-fect be-ing, and think, and act, and live as God di-rects us in his ho-ly law.

Re-li-gi-on ren-ders man good and hap-py. We must re-gard it as the great-est of all bless-ings, for as a lov-ing fa-ther wish-es to in-struct his chil-dren, and put them in the right way, so has the Lord made his will known un-to us, and taught us, how we are to a-dore him, and so make our-selves hap-py, and for this pur-pose God gave us his תּוֹרַת הַקְּדוּשָׁה Holy Law, which teach-es us how to act, and con-duct our-selves in a pro-per man-ner through life. Re-mem-ber ye the law of Mo-ses my ser-vant, to whom I gave my com-mands in mount Ho-reb, for all Is-ra-el.

Our re-li-gi-on is call-ed the Mo-sa-ic Re-li-gi-on, be-cause Mo-ses was our law-giv-er.

All men do not think a-like re-spect-ing the mode of wor-ship-ping God. All na-tions serve God in the man-ner they think best. We must there-fore not in-

ter-fere with any o-ther re-li-gi-on. We must strictly at-tend to our own re-li-gi-on, and o-bey its laws. We must ne-ver-the-less have re-spect for all re-li-gi-ons, and those who fol-low them.

Our חֲכָמִים wise men there-fore teach us, that the pi-ous of all na-tions have a share in the world to come.

God will re-ward all men who are good, let their re-li-gi-on be what it may. For from the ri-sing of the sun to the set-ting there-of, the name of the Lord is great a-mong the na-ti-ons

It is the sa-cred du-ty of e-ve-ry Is-ra-el-ite to keep true to the re-li-gi-on our an-ces-tors have hand-ed down to us. Thus said our law-giv-er Mo-ses: "Not with you a-lone do I make this oath and this pro-mise, but with those who are this day with us be-fore the E-ter-nal our God, and with those who are not here with us this day.

אַבְרָהָם

ABRAHAM:

A-bra-ham our fore-fa-ther was the son of תְּרַח Te-rah, of the fa-mi-ly of שֵׁם the eld-est son of No-ah.

A-bra-ham was a ve-ry pi-ous man, and would not wor-ship the i-dols that the peo-ple made at that time. A-bra-ham's fa-ther made i-ma-ges, and wor-ship-ped them, and A-bra-ham was hurt to see his fa-ther pray to an i-mage made of wood or stone. One day while his fa-ther was out, A-bra-ham broke all the i-ma-ges, on which ac-count the king had him thrown in-to a fie-ry fur-nace, from which the Al-migh-ty sav-ed him from be-ing burn-ed, and he came out a-live and un-hurt, be-cause he was true and faith-ful to his God.

By the com-mand of God, A-bra-ham left his fa-ther's house, and went to live in the land of Ca-na-an. At the time A-bra-ham came to Ca-na-an there was a fa-mine in the land, and A-bra-ham went to live for a short time in מִצְרַיִם E-gypt. Af-ter the fa-mine

had ceas-ed, A-bra-ham re-turn-ed a-gain to Ca-na-an, and dwelt in He-bron. Lot who had part-ed from his un-cle A-bra-ham, was ta-ken pri-son-er with the peo-ple of So-dom, where he liv-ed, and A-bra-ham took an ar-my of three hun-dred and eight-een men, with whom he con-quer-ed the en-e-my, and brought back Lot and all his pro-per-ty.

The peo-ple of סְדוֹם So-dom, and עֲמוֹרָה Go-mor-rah were so wick-ed, that they were de-stroy-ed by fire and brim-stone from Hea-ven. A-bra-ham pray-ed to God to for-give the peo-ple, and the Lord said, I will for-give the whole of the na-tion, if there can be found ten right-e-ous men in the ci-ty. Ten good men were how-e-ver not to be found in the ci-ty, and so it was de-stroy-ed by fire and brim-stone. The two an-gels that were sent to de-stroy So-dom sav-ed Lot and his fa-mi-ly, and brought them out of the ci-ty. Lot's wife be-came a pil-lar of salt be-cause she would look back to-wards the ci-ty, although she was told not to do so by the an-gels who conducted them out of the city.

When A-bra-ham was nine-ty-nine years old, the Al-migh-ty told him that all the males of his house should be cir-cum-ci-sed, and that in fu-ture e-ve-ry male child shall be cir-cum-ci-sed at eight days old, and that the ce-re-mo-ny should be a co-ve-nant be-tween God and his peo-ple. A-bra-ham did as God had told him, and God was well pleas-ed with A-bra-ham.

Three an-gels ap-pear-ed to A-bra-ham, and told him that his wife Sa-rah should have a son. Sa-rah did have a son, and A-bra-ham call-ed his name יִצְחָק I-sa-ac.

A-bra-ham had an-o-ther son, whose name was יִשְׁמָעֵאל Ish-ma-el. Ish-ma-el grew up to be a great man and the found-er of a large na-ti-on.

A-bra-ham was a tru-ly pi-ous and re-li-gi-ous man all his life-time. Wher-e-ver he went he preach-ed the word of God, and taught the peo-ple how to serve the true God. God bless-ed A-bra-ham, and he died

at the good old age of one hun-dred and se-ven-ty-five years, and his sons I-sa-ac and Ish-ma-el bu-ri-ed him in the cave that he had bought of the sons of חֶתְ Heth.

יִצְחָק

I-SA-AC.

I-sa-ac was the son of A-bra-ham. He was a good and a pi-ous man, and he fol-low-ed the good ex-am-ple of his fa-ther. God told A-bra-ham to take his son I-sa-ac and bring him up for an of-fer-ing. I-sa-ac was rea-dy and wil-ling to o-bey the command of God. When I-sa-ac was laid up-on the al-tar rea-dy to be sa-cri-fi-ced, the an-gel of the Lord call-ed from Hea-ven to A-bra-ham, and said, "Do not put forth thy hand a-gainst the lad, nor do a-ny thing to him. I know that thou fear-est God, and art rea-dy to o-bey the com-mand of God." God was pleas-ed with both fa-ther and son, and the Lord bless-ed them. I-sa-ac had two sons, Ja-cob and E-sau. Ja-cob was a pi-ous man, and re-main-ed at home at stu-dy. E-sau was a man of rude ha-bits, and was fond of hunt-ing wild beasts in the field. E-sau made it a rule e-ve-ry day to bring home to his fa-ther some game which he dress-ed ve-ry nice-ly, and he thus be-came a fa-vor-ite with his fa-ther, who in his old days was blind, and there-fore could not see E-sau's ge-ne-ral con-duct. Re-becca how-e-ver, who saw, and ob-serv-ed the con-duct of Ja-cob, thought that Ja-cob was more fit-ted to have the bless-ing of the Pa-tri-arch I-sa-ac than E-sau. Re-becca there-fore ad-vis-ed Ja-cob to get some nice meat pre-par-ed, and take it to his fa-ther, who would then give him his bless-ing. Ja-cob did as his mo-ther desired him, and went to his fa-ther, who bless-ed him. Af-ter Ja-cob had left his fa-ther, E-sau came in from the chase to pro-cure his fa-ther's bless-ing, and when he found that his bro-ther Ja-cob had al-rea-dy re-ceiv-ed it, he was ve-ry an-gry, and hat-ed his bro-ther. He then said, when my fa-ther dies I will kill my bro-ther. Ja-cob's mo-ther

hear-ing this, ad-vis-ed I-sa-ac to send Ja-cob to his un-cle La-ban to dwell there un-til the an-ger of E-sau should be re-mov-ed from Ja-cob. Ja-cob was there-fore im-me-di-ate-ly sent a-way to go to La-ban.

I-sa-ac liv-ed to a good old age, and he had the hap-pi-ness to see both Ja-cob and E-sau friends with each o-ther. I-sa-ac died at the age of one hun-dred and eigh-ty years, and was bu-ri-ed by his two sons Ja-cob and E-sau.

יעקב

JA-COB.

Ja-cob was the son of I-sa-ac, and grand-son of A-bra-ham. Ja-cob left his fa-ther's house to go to his un-cle La-ban. At night while on the road, he laid him-self down to sleep and took some stones for his pil-low. He dream-ed that he saw a lad-der stand-ing up-on the earth, which reach-ed up to Hea-ven, and that an-gels were go-ing up and down the lad-der. And the Lord said to Ja-cob in his dream, I am the Lord God of A-bra-ham and I sa-ac. I will take care of thee wher-e-ver thou go-est, and I will not leave thee till I have done that which I pro-mis-ed thee. When Ja-cob a-woke in the morn-ing, he said, sure-ly the Lord is in this place. He thank-ed God for his kind-ness, and he call-ed the name of the place בֵּית אֵל Beth-el, mean-ing the House of God. Ja-

cob then went on his jour-ney and came to a well, where the shep-herds brought their cat-tle to drink. At this time Ra-chel the daugh-ter of La-ban came with her fa-ther's flock to the well, and Ja-cob roll-ed a-way the large stone that was on the top of the well, and gave the sheep of Ra-chel to drink. Ja-cob then went home with Ra-chel to La-ban's house. Ja-cob dwelt with his un-cle La-ban twen-ty years, and serv-ed him as a shep-herd. Se-ven years he serv-ed for Ra-chel, and se-ven years for Le-ah, and six years for his sheep.

Ja-cob mar-ri-ed לֵאָה Le-ah and רָחֵל Ra-chel.

One day Ja-cob said to his wives, I will go home to my fa-ther's house to-ge-ther with all my fa-mi-ly and my flocks. Ja-cob did so, and when La-ban heard it, he ran af-ter Ja-cob. An an-gel of the Lord ap-peared in a dream at night to La-ban, and said to him, take care you do not hurt Ja-cob. La-ban and Ja-cob met each o-ther and they be-came friends. La-ban went home to his own house, and Ja-cob went on his tra-vel to-ward his fa-ther's house.

Ja-cob now sent mes-sen-gers to his bro-ther E-sau with a pre-sent for him, in a ve-ry re-spect-ful man-ner. When E-sau met Ja-cob, they em-bra ced each o-ther, and were ve-ry hap-py to see each o-ther com-fort-a-ble. Ja-cob beg-ged E-sau to ac-cept his pre-sent, which, af-ter be-ing per-suad-ed, he ac-cept-ed, and then they part-ed from each o-ther. While Ja-cob was on his jour-ney he met with an an-gel who wrest-led with him, and struck him in the hol-low of his thigh, for which rea-son, we at this day do not eat the hind quar-ters of a-ny a-ni-mal. Ja-cob find-ing that it was an an-gel with whom he had wrest-led, he beg-ged his bless-ing. And the an-gel said to Ja-cob, Thy name shall no more be call-ed Ja-cob, but יִשְׂרָאֵל Is-ra-el, be-cause, said the an-gel, thou didst con-tend with both an-gels and men, and thou didst pre-vail.

Ja-cob's chil-dren were there-fore call-ed בְּנֵי יִשְׂרָאֵל the chil-dren of Is-ra-el. On his way home Ja-cob's best be-lov-ed Ra-chel di-ed, and Ja-cob bu-ri-ed her at Beth-le-hem, and e-rect-ed a mo-nu-ment o-ver her grave, which re-mains there to this day. Ja-cob then went to He-bron where his fa-ther liv-ed, with all his fa-mi-ly, and dwelt there. Ja-cob went af-ter-wards down to E-gypt to live with his son Jo-seph, who was ru-ler o-ver E-gypt. Ja-cob bless-ed all his chil-dren be-fore his death, which took place when he was one hun-dred and for-ty-se-ven years old, and all his chil-dren brought him to Ca-na-an, and there they bu-ri-ed him, and mourn-ed for him se-ven days.

יוסף

JOSEPH.

Jo-seph was the son of Ra-chel, Ja-cob's best be-
lov-ed wife. Jo-seph was the fa-vor-ite son of Ja-cob,
who made him a ve-ry hand-some coat of ma-ny co-
lours.

Jo-seph's bro-thers hat-ed him ve-ry much. Jo-
seph was real-ly a good-na-tur-ed lad. He one day
re-la-ted to his bro-thers a dream which he had had
in the night. He thought they were all in the field
mak-ing up sheafs of corn, and all those that the bro-
thers had pil-ed up bow-ed down to the one which Jo-
seph had made. At an-o-ther time he told them, he
dream-ed that the sun, moon, and e-le-ven stars all
bow-ed down to him. Jo-seph's bro thers hat-ed him
the more on ac-count of his dreams, and they were
ve-ry an-gry with him, and said to him, Dost thou
think to reign o-ver us and be-come our mas-ter?
Ja-cob found fault with Jo-seph, but ne-ver-the-less
no-ti-ced all that Jo-seph had told him.

Ja-cob's sons went to שכם She-chem to feed their
flock, and one day Ja-cob sent Jo-seph to look af-ter
his bro-thers' wel-fare, and to see af-ter the flock.
Jo-seph, like a du-ti-ful son, o-bey-ed his fa-ther, and
went to look af-ter his bro-thers, and not find-ing them
at She-chem, he went to a place call-ed דותן Dothan.

As soon as he was near them, they said one to an-o-
ther, Be-hold, this dream-er com-eth, let us kill him
and throw him in-to one of the pits, and we will tell
our fa-ther that some wild beast has torn him in-to
pie-ces, and we shall then see, what will be-come of
his dreams. Reu-ben the el-dest bro-ther stop-ped
them, and said, We will not kill him, but throw him
in-to a pit, which the bro-thers ac-cord-ing-ly did.
While Jo-seph was in the pit, some Mi-di-an-ites pass-
ing by, the bro-thers took him out of the pit and sold
him to these tra-vel-lers, who car-ried him down to

E-gypt and sold him to Po-ti-phar an of-fi-cer of Pha-ro-ah, King of E-gypt. Reu-ben who had gone home to see his fa-ther, knew no-thing of what had hap-pen-ed, and now on his re-turn he went to the pit to look af-ter Jo-seph, and when he found that Jo-seph was not there, he cri-ed out in a-go-ny, the child is not here, now what shall I do, or where shall I go? In fact, Reu-ben wish-ed ve-ry much to save Jo-seph from the hands of his cru-el bre-thren, he there-fore ad-vi-sed them to put him in-to the pit, so that he might be ta-ken out when they were gone.

Af-ter Jo-seph was sold, the bro-thers took the coat of ma-ny co-lours that he had on, tore holes in it, and stain-ed it with blood, and brought it home to their fa-ther, who, on see-ing it, rent his clothes with grief, and cri ed and mourn-ed for the loss of his son Jo-seph.

Jo-seph was now in E-gypt in the ser-vi-ce of Po-ti-phar, who gave to Jo-seph the care of the pri-son where the king's but-ler and ba-ker were plac-ed, be-cause they had of-fend-ed the king. Both the but-ler and the ba-ker had dreams, which Jo-seph ex-plain-ed for them, and as he said, so it turn-ed out, the but-ler was re-stor-ed to his place, and the ba-ker was hang-ed.

Af-ter some time Pha-ro-ah the King of E-gypt had two dreams. He sent for all his wise men, but none could tell him what his dreams sig-ni-fi-ed. Jo-seph was sent for to court to ex-plain the king's dreams. The king dream-ed that he saw se-ven fat kine, and se-ven lean ones, and then he saw se-ven full and good ears of corn, and se-ven bad ears of corn, the lean kine swal-low-ed the fat ones, and the thin ears of corn swal-low-ed up the good ones, and still they were not any bet-ter in ap-pear-ance. Jo-seph said to the king that both his dreams had but one mean-ing, that the Al-migh-ty wish-ed to show to Pha-ro-ah that there would be se-ven years of plen-ty and they would be fol-low-ed by se-ven years of fa-mine.

Jo-seph then ad-vis-ed the king to save all the corn

he pos-si-bly could du-ring the se-ven years of plen-ty, so that he would be pro-vid-ed for du-ring the se-ven years of fa-mine.

Pha-ro-ah was so pleas-ed with the ex-pla-na-ti-on giv-en by Jo-seph of his dreams, that he made Jo-seph the head ru-ler o-ver E-gypt, and gave him the pow-er of do-ing what-e-ver he thought pro-per. As Jo-seph had fore-told, the se-ven years of plen-ty came, and af-ter them the se-ven years of fa-mine. Dur-ing the se-ven years of plen-ty, Jo-seph sav-ed a great quan-ti-ty of corn, with which he sup-pli-ed the peo-ple du-ring the fa-mine.

The fa-mine now reach-ed the land of Ca-na-an where Jo-seph's fa-ther liv-ed. Ja-cob hear-ing that there was corn in E-gypt, sent his sons down there to buy some. Jo-seph be-ing the ru-ler, sold the corn to the peo-ple as they came to buy. The mo-ment Jo-seph saw his bre-thren he knew them, but they did not know him. Jo-seph call-ed to mind his dreams, and said to his bre-thren, Ye are spies. They re-plied, Not so, my lord ! we have come here to buy corn, we are all the sons of one man, we are twelve bro-thers, and the young-est is at home with his fa-ther, and one of our bro-thers is lost, and we do not know what has be-come of him. Here Jo-seph wish-ed to try his bro-thers whe-ther they were sor-ry for what they had done to him. He there-fore con-fin-ed them in the pa-lace for three days. On the third day he gave them plen-ty of corn, and sent them all home ex-cept-ing Si-me-on (whom he kept as a pledge) and made them pro-mise that they would bring their young-est bro-ther to him. The bre-thren went home, and told their fa-ther all that had hap-pen-ed to them. Ja-cob how-e-ver said, my son Ben-ja-min shall not go with you, for if you take Ben-ja-min a-way from me, you will bring down my old age in sor-row to the grave.

Af-ter all the corn had been eat-en up, Ju-dah beg-ged his fa-ther to let them go, and buy some fresh corn, and at the same time to take Ben-ja-min with them. Ju-dah then so-lemn-ly pro-mis-ed his fa-ther

that he would take care po-si-tive-ly to bring back Ben-ja-min to him. Well, said Ja-cob, if it must be so, go ! and take some pre-sents to the go-vern-or of the land ; and Ja-cob pray-ed, May the Al-migh-ty grant you mer-cy from the go-vern-or, that he may re-store Si-me-on un-to you, as al-so that Ben-ja-min may re-turn with you.

The bre-thren did as their fa-ther had told them, and went down to E-gypt, when they ar-riv-ed, they were in-vit-ed in-to the house of Jo-seph who made them wel-come, and re-stor-ed un-to them Si-me-on. Jo-seph first en-quir-ed af-ter their fa-ther, he then in-vi-ted them to dine with him, and af-ter din-ner made them all pre-sents, but un-to Ben-ja-min he gave five times as much as the rest. Jo-seph or-der-ed one of his of-fi-cers to fill all the bro-thers' sacks with corn, and to put his sil-ver cup in-to Ben-ja-min's sack.

The fol-low-ing morn-ing all the bro-thers set out on their jour-ney, and Jo-seph di-rect-ed his ser-vant to go af-ter them to know why they had act-ed so un-grate-ful as to steal his mas-ter's cup, and when the ser-vant o-ver-took them, and de-li-ver-ed his mas-ter's mes-sage, they cri-ed out, we are all in-no-cent, you may search all our sacks, and who-e-ver has got the cup shall be put to death. Well, said the ser-vant, it shall be as you say ! e-ve-ry man then o-pen-ed his sack, and the cup was found in the sack of Ben-ja-min.

All the bre-thren were as-to-nish-ed, and wept bit-ter-ly. They were sur-pris-ed, as they knew that Ben-ja-min had al-ways been ve-ry ho-nest and vir-tu-ous. They all went back to the house of Jo-seph, and fell at his feet cry-ing, it is true that the cup has been found on Ben-ja-min, but how it came there we do not know, yet such is the case, here we are, all your slaves rea-dy to serve you. No ! says Jo-seph, I do not think that right, the man on whom the cup was found, he shall be my slave, and you shall all go home in peace to your fa-ther's house.

Ju-dah then ap-proach-ed Jo-seph, and said to him, My lord, I hope I shall have mer-cy at your hands,

and that you will list-en at-ten-tive-ly to my ap-peal ; I have pledg-ed my-self to my a-ged fa-ther to bring my bro-ther Ben-ja-min home to him, there-fore I can-not con-sent to let Ben-ja-min re-main here. He is the bro-ther of him who is lost to us, and for whom my fa-ther grieves and mourns. How then can I wit-ness the sor-row of an a-ged fa-ther who so fond-ly doats on his chil-dren. Let me there-fore be-seech my lord to ac-cept me as his slave in-stead of my bro-ther, and let him go home to his fa-ther to con-sole and com-fort him in his old days.

Jo-seph was so o-ver-come by this feel-ing ar-gu-ment of Ju-dah, that he could no long-er re-frain from cry-ing, and he then said to his bre-thren, *I am Jo-seph*, is my fa-ther yet a-live? Come near to me my dear bre-thren, I am your bro-ther Jo-seph whom ye sold for a slave. Now do not fret nor be un-ea-sy that you have sold me, for God hath sent me here to pro-vide for you. Go, make haste, and tell my fa-ther all that you have seen, and beg of him to come down to me, and he shall live in Go-shen near to me, and I will make him hap-py and com-fort-a-ble, to-ge-ther with all you my bre-thren, and your fa-mi-lies. The news of the ar-ri-val of Jo-seph's bre-thren soon reach-ed the ears of Pha-ro-ah, who was pleas-ed to see them, and di-rect-ed Jo-seph to send car-ri-a-ges to fetch his fa-ther and all his fa-mi-ly, and to pro-vide them with the best of the land. The bre-thren then de-part-ed from E-gypt, and went home to Ja-cob and re-lat-ed to him all that they had seen, and Ja-cob said, it is enough that my child Jo-seph is yet a-live, I will go and see him be-fore I die. Ja-cob went down to E-gypt with all his fa-mi-ly, se-ven-ty in num-ber, and he liv-ed there quite hap-py un-till he died. Af-ter Ja-cob's death Jo-seph's bro-thers went in a bo-dy to him to beg his par-don, and hop-ed he would not pu-nish them for their treat-ment to-wards him. Jo-seph kind-ly re-pli-ed, be not a-fraid my dear bre-thren, I will not hurt you, I will act to-wards you as a lov-ing bro-ther, I will pro-vide for you and your fa-mi-lies, and I will make you all hap-py

and com-fort-a-ble. And Jo-seph and his bro-thers liv-ed in E-gypt ve-ry hap-py all the re-main-der of their life-time.

Jo-seph then said to his bro-thers, I have to re-quest, that af-ter my death you will re-serve my bo-dy, and car-ry it up with you from E-gypt, and bu-ry it in the land which the Al-migh-ty hath pro-mis-ed to our fore-fa-thers.

Jo-seph liv-ed to be one hun-dred and ten years, and had the plea-sure of see-ing a nu-me-rous fa-mi-ly of his de-scend-ants.

Jo-seph's re-quest was ful-fil-led by the chil-dren of Is-ra-el, who took his bones with them from E-gypt when they were de-li-ver-ed from the bon-dage and sla-ve-ry of the E-gyp-ti-ans.

מֹשֶׁה

MOSES.

Mo-ses was the son of עֲמֶרָם Am-ram of the tribe of לֵוִי Le-vi.

פַּרְעֹה Pha-ro-ah the King of E-gypt com-mand-ed that all the male chil-dren should be drown-ed. And when Mo-ses was born his mo-ther hid him for three months. And when she could no long-er hide him, she put him in a box or chest and laid him by the brink of the ri-ver.

The king's daugh-ter went to bathe, and found the child in the ri-ver, she pi-ti-ed him, took him home, and brought him up as her own son.

When Mo-ses had grown up to man-hood, he went out one day a-mong his peo-ple, and saw an E-gyp-ti-an ill-u-sing one of the He-brews. Mo-ses was hurt to see his bro-ther treat-ed ill, and he slew the E-gyp-ti-an, and bu-ri-ed him in the sand. Mo-ses then fled from E-gypt and went to the land of מִדְיָן Mi-di-an, where he dwelt with יֵתְרוֹ Jeth-ro the priest of Mi-di-an, and mar-ri-ed his daugh-ter צִפּוֹרָה

Zip-po-rah. Mo-ses had two sons גֶרְשֹׁם Ger-shom, and אֱלִיעֶזֶר E-li-e-zer.

While Mo-ses was feed-ing the flock of his fa-ther-in-law, Jeth-ro, God call-ed to him out of the burn-ing bush, and said to him, "Go to Pha-ro-ah, King of E-gypt, and tell him to let my peo-ple Is-ra-el de-part from his land, in which they were suf-fer-ing un-der cru-el op-pres-si-on. Af-ter-wards God ap-point-ed Mo-ses the lead-er of, and law-giv-er to, the chil-dren of Is-ra-el.

The Al-migh-ty or-der-ed Mo-ses to build the מִשְׁכָּן ta-ber-na-cle in the wil-der-ness, where-in the priests were to pray to God for the peo-ple. There were a great ma-n-y ho-ly things in the ta-ber-na-cle made of gold, sil-ver, brass, wood, silk, wool, va-lu-a-ble skins, and lin-en. The ark was a kind of chest made of a ve-ry fine sort of wood, it was co-ver-ed all o-ver with gold. In this ark were kept the לוחות two ta-bles of stone, on which were writ-ten the ten com-mand-ments by the hand of God himself. The קֹדֶשׁ הַקֹּדָשִׁים Ho-ly of ho-lies was the most ho-ly place in the ta-ber-na-cle. No per-son was al-low-ed to go in-to this place but the high priest, and that on-ly, on יוֹם כִּפּוּר the day of a-tone-ment.

The מִזְבֵּחַ al-tar was the place where sa-cri-fi-ces were of-fer-ed up to the Lord e-ve-ry day.

When Mo-ses was gone up un-to the mount to re-ceive the two ta-bles of stone from God, he stay-ed there long-er than the peo-ple expect-ed he would have done, they be-came un-ea-sy, and urg-ed אָהָרֹן

Aa-ron the bro-ther of Mo-ses, to make them a mol-ten calf to wor-ship. Aa-ron made the calf, and the peo-ple bow-ed down to it, and serv-ed it. When Mo-ses came down from the mount, and saw his peo-ple wor-ship-ping an i-mage, he was so shock-ed, that he threw down the ta-bles and brake them, he then, by di-rec-

ti-on of the Al-migh-ty pu-nish-ed the peo-ple for their sins, be-cause the Lord had told them on Mount Si-nai, "Thou shalt not bow down to a-ny i-mage." Mo-ses then pray-ed to God to par-don the peo-ple for what they had been guil-ty of, which the Al-migh-ty pro-mis-ed He would do; at the same time he told Mo-ses to go up to the mount a se-cond time, there to re-ceive a-gain two ta-bles of stone in-stead of those which he had brok-en.

אֶהֱרֹן Aa-ron the bro-ther of Mo-ses was made the **כֹּהֵן גָּדוֹל** high-priest o-ver Is-ra-el by the com-mand of the Lord to Mo-ses. The sons of Aa-ron were al-so priests, and serv-ed in the ho-ly ta-ber-na-cle. Aa-ron was not al-low-ed to en-ter the pro-mis-ed land in con-se-quence of the re-bel-li-on at the wa-ters of Me-ri-bah. God or-der-ed Aa-ron to go up to the Mount Hor, there to let Mo-ses strip him of his gar-ments, and put them on E-le-a-zar his son. Mo-ses did as the Lord had told him, and Aa-ron died there on the top of the mount, and the chil-dren of Is-ra-el mourn-ed for him thir-ty days.

Mo-ses was not al-low-ed to en-ter the pro-mis-ed land; the Al-migh-ty how-e-ver show-ed the land to Mo-ses from the top of the mount **פִּסְגַּת** Pis-gal, and Mo-ses, the ser-vant of the Lord, died there in the land of Mo-ab, a-ged one hun-dred and twen-ty years, he was bu-ri-ed in a val-ley, but no man know-eth of his grave un-to this day. The chil-dren of Is-ra-el mourn-ed for Mo-ses thir-ty days. Af-ter the death of Mo-ses, Josh-u-a the son of Nun be-came the lead-er of Is-ra-el.

יְהוֹשֻׁעַ

JOSHUA.

Af-ter the death of Mo-ses God ap-point-ed Josh-u-a to be the lead-er of Is-ra-el, and to bring them in-to the pro-mis-ed land, the land of Ca-na-an. Josh-u-a was a ve-ry good man.

Josh-u-a pray-ed to God to length-en the day, so that he might gain a vic-to-ry o-ver his en-e-mies, and God was pleas-ed to al-low that to take place, and Josh-u-a won the bat-tle. When Josh-u-a had set-tled the chil-dren of Is-ra-el in the land of Ca-na-an, he set up the ta-ber-na-cle in שִׁילֹה Shi-loh, which be-long-ed to the tribe of E-phraim, some dis-tance from יְרוּשָׁלַיִם Je-ru-sa-lem, and there the ta-ber-na-cle re-main-ed for three hun-dred years, till the days of Sa-mu-el the pro-phet.

Josh-u-a call-ed all the peo-ple to-ge-ther be-fore his death, and made a co-ve-nant with them, that they should con-ti-nue to serve the Lord their God all their life-time. Josh-u-a liv-ed to a good old age, be-lov-ed by God and all his peo-ple. He was one hun-dred and ten years old when he died.

Af-ter the death of Josh-u-a Is-ra-el was rul-ed by judges.

עֹתְנִיָּאל Oth-ni-el the son of Ke-naz judg-ed Is-ra-el, af-ter the death of Josh-u-a, dur-ing for-ty years. He de-li-ver-ed Is-ra-el from the hands of the King of Me-so-po-ta-mi-a, to whom they had been sub-ject-ed for eight years, as a pu-nish-ment for their hav-ing serv-ed i-dols.

אֲהוּד E-hud was of the tribe of Ben-ja-min, he judg-ed or rul-ed Is-ra-el for eight years, he de-li-ver-ed his peo-ple from the hands of Eg-lon, King of Mo-ab, who had op-press-ed them ve-ry much.

שָׁמְגַר Sham-gar, the son of A-nath, judg-ed Is-ra-el dur-ing the time of E-hud. He de-li-ver-ed Is-ra-el from the hands of the Phil-lis-tines who op-press-ed them, and he slew of the Phil-lis-tines six hun-dred men with an ox goad.

דְּבוֹרָה De-bo-rah the pro-phet-ess, and בָּרַק Ba-rak, the son of A-bi-no-am, judg-ed Is-ra-el af-ter the death of E-hud, for for-ty years. They de-li-ver-ed Is-ra-el from the hands of the cru-el Ja-ban, King of Ca-na-an.

גִּדְעֹן Gi-de-on was the son of Jo-ash. He was call-ed by an an-gel of God to de-liv-er Is-ra-el from the hands of the wick-ed Mi-di-an-ites who op-press-ed them. God gave Gi-de-on a sign that he would help him. He made a fleece of wool wet, when the ground all round it was dry, and a-gain, he made a fleece of wool dry when the ground was wet. Gi-de-on judg-ed Is-ra-el for-ty years.

אֲבִימֶלֶךְ A-bim-e-lech, the son of Gi-de-on, judg-ed Is-ra-el for three years. He slew se-ven-ty of his bre-thren, and God pu-nish-ed him for so do-ing, for when he took the ci-ty of The-bez, a wo-man cast a piece of a mill-stone up-on his head, and kill-ed him.

תּוֹלַח To-lah, the son of Pu-ah judg-ed Is-ra-el af-ter the death of A-bim-e-lech, dur-ing twen-ty and three years.

יַאִיר Jair the Gi-le-ad-ite judg-ed Is-ra-el af-ter To-la, twen-ty and two years. He had thir-ty sons, and they had thir-ty ci-ties in the land of Gi-le-ad.

יִפְתָּח Jeph-thah was a migh-ty man of va-lour. He judg-ed Is-ra-el six years. He de-li-ver-ed Is-ra-el from the pow-er of the Am-mo-nites. When Jeph-thah went to war with the peo-ple of Am-mon, he made a vow, that if God would de-liv-er the peo-ple in-to his hands, he would de-vote to his ser-vice what-ever should come first out of his house to meet him on his re-tur-n home. The Lord de-liv-er-ed the peo-

ple in-to Jeph-thah's hands, and when hav-ing gain-ed the vic-to-ry he re-turn-ed home ; his daugh-ter came out to meet him, and she said to her fa-ther, " My fa-ther, if thou hast made a vow un-to the Lord, do un-to me as thou hast pro-mis-ed, and she went away from her friends, and be-came de-vot-ed to the ser-vice of God.

אִבְזַן Ib-zan judg-ed Is-ra-el se-ven years. He had thir-ty sons and thir-ty daugh-ters.

אֵילֹן E-lon the Ze-bu-lon-ite judg-ed Is-ra-el af-ter Ib-zan ten years.

עַבְדֹן Ab-don, the son of Hil-lel, judg-ed Is-ra-el eight years. He had for-ty sons and thir-ty ne-phews.

שַׁמְשֹׁן Sam-son was the son of Ma-no-ah, and he de-li-ver-ed Is-ra-el from the hands of the Phi-lis-tines. Sam-son was the strong-est man. He tore a lion in two. He broke all the cords with which he was bound. He slew a thou-sand of the Phi-lis-tines with the jaw-bone of an ass, and he car-ri-ed a-way up-on his back the gates and posts of the ci-ty of Ga-za. The Phi-lis-tines, jea-lous of his strength; cut off all his hair and put out his eyes, and mock-ed at him, and one day they were all ga-ther-ed to-ge-ther in their house to wor-ship their i-dol, and they sent for Sam-son out of pri-son in which they had pla-ced him. When he came to the house, he laid hold of the pil-lars by which it was sup-port-ed, and pull-ed the whole of it down to the ground, and kill-ed ma-ny thou-sands of the Phi-lis-tines, and he died a-mong them.

Af-ter the death of Sam-son עֲלִי E-li the High Priest judg-ed Is-ra-el dur-ing for-ty years, but he was not a ve-ry good judge, and was there-fore not in fa-vour with the Al-migh-ty.

רוּת

RUTH.

Ruth was a Mo-ab-i-tess, who mar-ri-ed מַחֲלֹן Mah-lon, an Is-ra-el-ite, the son of נַעֲמִי Na-o-mi. Na-o-mi went with her fa-mi-ly to live in the land of מוֹאָב Mo-ab be-cause of a fa-mine which was in the

land of Is-ra-el, in the days of the judg-es. Na-o-mi's hus-band and her two sons died in the land of Mo-ab.

Na-o-mi then re-turn-ed to the land of Is-ra-el, and Ruth her daugh-ter-in-law ac-com-pa-ni-ed her. Na-o-mi how-e-ver wish-ed her to re-turn to her own coun-try. This she re-fu-sed to do, say-ing, "In-treat me not to leave thee, or to re-turn from fol-low-ing thee: for whi-ther thou go-est, I will go, and where thou lodg-est, I will lodge: thy peo-ple shall be my peo-ple, and thy God, my God.

"Where thou di-est, I will die, and there will I be bu-ri-ed; the Lord do so to me, and more also if ought but death part thee and me." When Na-o-mi saw that Ruth was stead-fast-ly mind-ed to go with her, then she left speak-ing to her.

So they went to Beth-le-hem. Af-ter a time בִּיעֵזַב Bo-az, a ve-ry rich man, who was a near re-la-ti-on to Ruth's de-ceas-ed hus-band, mar-ri-ed her, and thus Ruth be-came the great grand-mo-ther of Da-vid, who af-ter-wards be-came king in Is-ra-el.

שְׁמוּאֵל

SAMUEL.

Sam-u-el was the son of חַנָּה Han-nah, a ve-ry pi-ous wo-man, who took Sam-u-el when yet a child, to E-li the pro-phet, in the house of God. Sa-mu-el was brought up in the house of God at Shi-loh from his in-fan-cy till he be-came a man. He mi-nis-ter-ed in the ser-vice of the ta-ber-na-cle the same as the rest of the Le-vites. Sam-u-el de-li-ver-ed

Is-ra-el from the hands of the Phi-lis-tines. He offered a burnt offering unto the Lord, and prayed unto him, and the Lord sent thunder from Heaven which destroyed the Phi-lis-tines. Sam-u-el went through the land every year. He judged Is-ra-el with great justice and honour for many years.

When Sam-u-el became old, the people asked him to appoint a king to rule over them, like the rest of the nations. Sam-u-el advised the people not to have a king, as the Lord God of the whole world was their king, and their ruler. The people however would not take Sam-u-el's advice, but said to him, We will have a king who shall rule over us. And Sam-u-el, by direction of the Almighty, selected Saul, and appointed him to be king over the people.

שָׁאֻל

SAUL.

Saul was the first king in Is-ra-el. Saul was a very tall young man. He was the son of Kish of the tribe of Ben-jamin. Saul was sent by his father to look after some asses that were lost, and Saul met Sam-u-el the prophet, and he asked him about them. Sam-u-el took Saul aside and made him King of Is-ra-el by the command of God. Saul was a good king for a little time, but afterwards he did not obey the word of God, and the Lord took the kingdom from him and gave it to Da-vid.

דָּוִד

DAVID.

Da-vid was the youngest son of Jes-se of the tribe of Ju-dah. He was bred up to keep his father's flock. While he was a shepherd, he killed a lion and a bear that came to steal the sheep. The Lord sent Sam-u-el to make Da-vid king over his people instead of Saul.

When Da-vid was a ve-ry young man, there was a war be-tween the peo-ple of Is-ra-el and the Phi-lis-tines, and a-mong the Phi-lis-tines was a great giant, nam-ed גִּלְיָת Go-li-ath of Gath, who fright-en-ed the Is-ra-el-its ve-ry much, and de-fi-ed the Al-migh-ty; but Da-vid, zea-lous for his God, and trust-ing in his mer-cy, went out to fight the great gi-ant and kill-ed him, be-ing arm-ed on-ly with a sling and a stone, and then cut off his head, and show-ed it to all the peo-ple.

Da-vid reign-ed in חֶבְרוֹן Heb-ron se-ven years and a half. And then all Is-ra-el came to him, own-ed him as their king, and took him up to Je-ru-sa-lem. Da-vid wish-ed to build a house for the wor-ship of God, but the Lord told him that his hands had shed too much blood, and there-fore he was not fit for so ho-ly a pur-pose. Da-vid rul-ed o-ver his peo-ple with jus-tice and ho-nour, and lov-ed God with all his heart. He reign-ed o-ver Is-ra-el for for-ty years, and died on his bed in peace with e-ve-ry one of his peo-ple.

Da-vid was a great Mu-si-ci-an, war-ri-or, and po-et. He wrote סֵפֶר תְּהִלִּים the Book of *Psalms*; the *Psalms* are the fin-est pieces of po-e-try e-ver writ-ten by man.

Da-vid, be-fore his death, col-lect-ed a great quan-ti-ty of gold and sil-ver, and jew-els, and o-ther things use-ful for the e-rec-ti-on of the tem-ple, and which he di-rect-ed his son So-lo-mon to build. So-lo-mon be-came king af-ter the death of his fa-ther Da-vid.

שְׁלֹמֹה

SOLOMON.

So-lo-mon was the son of King Da-vid. When Da-vid was an old man, he made So-lo-mon his son king in his stead. So-lo-mon was the wis-est man that e-ver liv-ed, and one of the great-est of kings.

In Gib-e-on the Lord ap-peared to So-lo-mon in a

dream by night, and God said to him, Ask what I shall give thee. And So-lo-mon said, O Lord my God, thou hast made thy ser-vant king o-ver thy people in-stead of Da-vid my fa-ther. Give there-fore, I pray thee, un-to thy ser-vant an un-der-stand-ing heart, that I may know how to judge thy peo-ple Is-ra-el.

And God was pleas-ed with So-lo-mon, and said to him, be-cause thou hast not ask-ed for rich-es or long life, but thou hast ask-ed for wis-dom, I have made thee the wis-est man that e-ver was or e-ver will be. I have al-so giv-en thee rich-es and ho-nour, so that thou shalt be the great-est king in thy days.

So-lo-mon built the **בֵּית הַמִּקְדָּשׁ** Ho-ly Tem-ple in Je-ru-sa-lem. It was the most beau-ti-ful build-ing e-ver seen. It had a great ma-n-y ves-sels of gold and sil-ver, and thou-sands of the **לֵוִיִּם** Le-vites, who sang prais-es in it e-ve-ry day. The tem-ple was built on Mount Mo-ri-ah, to which A-bra-ham our fore-fa-ther brought his son I-sa-ac for an of-fer-ing to the Lord. When So-lo-mon had fi-nish-ed the tem-ple he call-ed all the peo-ple to-ge-ther, and brought there the ark of God, and of-fer-ed up sa-cri-fi-ces. He pray-ed to God to bless the house he had built, and to hear the pray-ers of those who should come there to pray to him, and sup-pli-cate his good-ness. He sang prais-es in the house, and held a feast se-ven days. The tem-ple was fill-ed with a cloud of the glo-ry of God, who was pleas-ed with So-lo-mon. And God told him in a dream by night, that he had heard his pray-ers, and that he chose the tem-ple he had built, for his glory to dwell there.

God bless-ed the reign of So-lo-mon, and his fame was great a-mong all na-ti-ons. All the kings and princes who knew him ask-ed his friend-ship, and gave him their as-sist-ance, and made him ve-ry hand-some pre-sents.

Dur-ing the reign of King So-lo-mon our na-ti-on was tru-ly hap-py, e-ve-ry man liv-ed as the Bi-ble tells us, "un-der his vine, and un-der his fig tree, all the days of So-lo-mon.

חִירָם Hi-ram, King of Tyre, sent wood to King So-lo-mon to build the tem-ple. He al-so sent him work-men and la-bour-ers to help him with the work.

So-lo-mon reign-ed o-ver all Is-ra-el for-ty years, ad-mir-ed, re-spect-ed, and be-lov-ed by all his peo-ple.

So-lo-mon wrote סֵפֶר מִשְׁלֵי Book of Pro-verbs.

שִׁיר הַשִּׁירִים Song of Songs, and סֵפֶר קֹהֶלֶת Ec-cle-si-as-tes, or, the Preach-er.

רְחָבִים Re-ho-bo-am was the son of So-lo-mon.

He was a ve-ry fool-ish young prince. He u-sed his sub-jects ve-ry ill. He laid ve-ry hea-vy tax-es up-on them, and they were dis-sa-tis-fi-ed, and re-bell-ed. This made ten tribes of Is-ra-el se-lect יְרֵבֹם Je-ro-

bo-am, an of-fi-cer of So-lo-mon, and make him king o-ver them. The tribes of Ju-dah and Ben-ja-min re-main-ed true to Re-ho-bo-am. And from the time of this se-pa-ra-ti-on, the na-ti-on was di-vi-ded in-to two king-doms, the one call-ed the King-dom of Is-ra-el, and the o-ther the King-dom of Ju-dah. The tribes of Ju-dah and Ben-ja-min form-ed the King-dom of Ju-dah un-der Re-ho-bo-am. The o-ther ten tribes form-ed the King-dom of Is-ra-el, which was go-vern-ed by Je-ro-bo-am.

There were nine-teen kings who reign-ed o-ver the King-dom of Is-ra-el, af-ter it had been di-vi-ded from the King-dom of Ju-dah, but none of those kings were good.

מְלִכֵי יִשְׂרָאֵל

KINGS OF ISRAEL.

יְרֵבֹם Je-ro-bo-am was a proud and wick-ed king.

He made the peo-ple wor-ship two gold-en calves, in-stead of the Al-migh-ty God. One i-mage he set up in the ci-ty of Dan, and the o-ther in בֵּית אֵל Beth-el.

One day while Je-ro-bo-am was of-fer-ing up to the calf of Beth-el, God sent a pro-phet to tell him, that the al-tar would be de-stroy-ed. Je-ro-bo-am put out his hand to lay hold of the pro-phet, but God caus-ed the hand of Je-ro-bo-am to with-er and dry up, and the al-tar was brok-en in pie-ces. Je-ro-bo-am then beg-ged the pro-phet to pray for him to God, and the pro-phet did so, and the king's hand was cur-ed. Je-ro-bo-am built the ci-ty call-ed Sa-ma-ri-a. Je-ro-bo-am reign-ed o-ver Is-ra-el twen-ty and two years, and at his death, Na-dab his son suc-ceed-ed him in the throne. The pro-phet who came to Je-ro-bo-am was nam-ed אֲחִיָּה Ahijah.

נָדָב Na-dab, the son of Je-ro-bo-am, reign-ed o-ver Is-ra-el two years. He was a wick-ed king, and God pu-nish-ed him. He was kill-ed by one of his house-hold, nam-ed Ba-a-sha, who reign-ed in his stead.

בַּעְשָׁא Ba-a-sha reign-ed o-ver Is-ra-el twen-ty and four years. He fol-low-ed the ways of Je-ro-bo-am, and was ve-ry wick-ed, and the Al-migh-ty said, Him that di-eth of Ba-a-sha in the ci-ty the dogs shall eat, and him that di-eth in the fields shall the fowls of the air eat.

אֵלָה E-lah the son of Ba-a-sha was king in Is-ra-el two years. While E-lah was drink-ing in the house of Ar-za, his stew-ard in Tir-zah, זִמְרִי Zim-ri the ser-vant of E-lah kill-ed him, and reign-ed in his stead.

When the peo-ple heard that Zim-ri had slain their King E-lah, and had made him-self king, then all Is-ra-el took Om-ri the cap-tain of the host, and made him their king.

עֹמְרִי Om-ri then be-sie-ged the ci-ty of Tir-zah, and Zim-ri find-ing no means of es-cape, burnt him-self, and the pa-lace to-ge-ther. Thus Zim-ri died

af-ter a short reign of only se-ven days. Om-ri reign-ed o-ver Is-ra-el twelve years, but he was a ve-ry wick-ed king. He made Sa-ma-ri-a the roy-al ci-ty.

אָחָב A-hab was the son of Om-ri. He reign-ed o-ver Is-ra-el in Sa-ma-ri-a twen-ty and two years. A-hab, like his fa-ther, was a wick-ed king, and worse than any be-fore him. His queen, whose name was **אֶיזֶבֶל** Je-ze-bel, ha-ted the Lord and wor-shi-pped i-dols. God sent the pro-phet E-li-jah to warn A-hab, and to try and make him re-pent and a-mend his ways, but with-out ef-fect. He con-ti-nu-ed to be wick-ed, and God sent a fa-mine in the land for three years, dur-ing which time, there was nei-ther dew nor rain on the earth, as God had said to the pro-phet E-li-jah to tell the King A-hab. A-hab was kill-ed in bat-tle, and his wick-ed Queen Je-ze-bel was thrown out of a win-dow and kill-ed on the spot, and the dogs de-vour-ed her bo-dy.

אֶחָזִיָּהּ A-ha-zi-ah, the son of A-hab, reign-ed o-ver Is-ra-el two years. He was a ve-ry wick-ed king. When he was sick in bed, he sent mes-sen-gers to the i-dol he wor-ship-ped, to know whe-ther he should re-co-ver. E-li-jah the pro-phet re-prov-ed him for it, and the king sent of-fi-cers to take E-li-jah the pro-phet pri-son-er. E-li-jah then brought down fire from Hea-ven, which burn-ed the two mes-sen-gers with their troops.

A-ha-zi-ah died in this sick-ness, as fore-told by the pro-phet E-li-jah.

יְהוֹרָם Je-ho-ram, the son of A-hab, and bro-ther of A-ha-zi-ah, reign-ed in Is-ra-el twelve years. He act-ed wick-ed-ly in the sight of the Lord, but was not quite so wick-ed as his fa-ther and mo-ther, for he put a-way the i-dol that his fa-ther had made.

Je-ho-ram was kill-ed by an ar-row which was shot at

him by Je-hu, a cap-tain, who was an-noint-ed king by the Al-migh-ty's di-rec-ti-on.

יְהוּ Je-hu was a cap-tain who was made king o-ver Is-ra-el by the pro-phet, whom God had sent for that pur-pose. He de-stroy-ed the wor-ship of Ba-al. At first Je-hu was a good king, but af-ter some time, he fol-low-ed the wick-ed ex-am-ple set by Je-ro-bo-am, the first King of Is-ra-el. Je-hu died af-ter hav-ing reign-ed in Is-ra-el twen-ty and eight years.

יְהוֹאָחָז Je-ho-a-az, the son of Je-hu, reign-ed o-ver Is-ra-el se-ven-teen years. He walk-ed in the wick-ed ways of Je-ro-bo-am, who made Is-ra-el to sin.

When Is-ra-el was op-press-ed by the King of Sy-ri-a, Je-ho-a-az pray-ed to God to re-lieve them, and God heard his pray-ers, and de-li-ver-ed his peo-ple out of the hands of the Sy-ri-ans.

יְהוֹאָשׁ Je-ho-ash, the son of Je-ho-a-haz, reign-ed o-ver Is-ra-el six-teen years. Je-ho-ash went to war with A-ma-zi-ah, King of Ju-dah, and took him pri-son-er. He broke down the wall of Je-ru-sa-lem, and took a-way with him out of the house of God, all the ves-sels of gold and sil-ver, and brought them home to his own pa-lace.

יְרֵבֶעַם Je-ro-bo-am the Se-cond, son of Je-ho-ash, reign-ed o-ver Is-ra-el for-ty and one years. Je-ro-bo-am re-co-ver-ed Da-mas-cus and Ha-math, which be-long-ed to Ju-dah, and which had for-mer-ly be-long-ed to Is-ra-el, and af-ter his death Za-cha-ri-ah, his son, reign-ed in his stead.

זַכְרְיָהוּ Za-cha-ri-ah, the son of Je-ro-bo-am the se-cond, reign-ed in Sa-ma-ri-a o-ver Is-ra-el six months. He was a wick-ed king, and was slain by

Shal-lum, the son of Ja-besh, in the pre-sence of all the peo-ple.

שָׁלֹם Shal-lum, the son of Ja-besh, reign-ed one month. Me-na-hem, the son of Ga-di, came to Sa-ma-ri-a and smote Shal-lum and slew him, and sat on the throne in his stead.

מֶנַחֵם Me-na-hem was king o-ver Is-ra-el in Sa-ma-ri-a ten years. This king fol-low-ed the wick-ed deeds of the kings be-fore him. Pul, the King of As-sy-ri-a came a-gainst the land, and Me-na-hem gave him a thou-sand ta-lents of sil-ver, and the King of As-sy-ri-a turn-ed back, and did no harm to the land. Me-na-hem died, and his son Pe-ka-i-ah be-came king.

פְּקַחְיָה Pe-ka-i-ah, the son of Me-na-hem, reign-ed o-ver Is-ra-el two years. Pe-kah, one of his cap-tains, kill-ed him in the pa-lace, and reign-ed in his stead.

פְּקַח Pe-kah, the son of Re-ma-li-ah, reign-ed in Is-ra-el twen-ty years. In his days the King of As-sy-ria took ma-ny ci-ties, and car-ri-ed a-way ma-ny of the peo-ple to As-sy-ri-a, and made pri-son-ers of them.

Ho-she-ah, the son of E-li, con-spir-ed a-gainst the King of Is-ra-el, and slew him, and then reign-ed in his stead.

הוֹשֵׁעַ Ho-she-ah reign-ed o-ver Is-ra-el in Sa-ma-ri-a, nine years. He was the last King of Is-ra-el. In his days Shal-ma-nes-ser, King of As-sy-ri-a, took the ci-ty Sa-ma-ri-a, put Ho-she-ah the king in-to pri-son, and car-ri-ed a-way a great num-ber of Is-ra-el in-to dis-tant coun-tries, from which, they have ne-ver re-turn-ed to this day. When the peo-ple of Is-ra-el were re-mov-ed from Sa-ma-ria, o-ther na-

ti-ons were pla-ced there, who wor-ship-ped i-dols, there-fore the Al-migh-ty sent li-ons a-mong them to de-stroy them. The King of As-sy-ri-a then sent a priest from a-mong Is-ra-el to teach the peo-ple the wor-ship of God, and then, these na-ti-ons fear-ed God, but still they serv-ed i-dols.

Af-ter ma-n-y years the peo-ple for-sook their i-dols and fol-low-ed the re-li-gi-on of Mo-ses, they re-ceiv-ed the five books of Mo-ses, and they built a tem-ple of their own on Mount Ge-ri-zim.

מְלֵכֵי יְהוּדָה

KINGS OF JUDAH.

There were twen-ty kings, an dru-lers who reign-ed o-ver the king-dom of Ju-dah. The kings of Ju-dah were not so wick-ed as the kings of Is-ra-el. A few of them were ve-ry pi-ous and re-li-gious, some were ve-ry wick-ed, and o-thers of a mix-ed cha-rac-ter.

רְחֹבָם Re-ho-bo-am, the son of So-lo-mon; of whom pre-vi-ous men-ti-on has been made, was the first King of Ju-dah. Dur-ing his reign there were ma-n-y wars be-tween Is-ra-el and Ju-dah. The peo-ple were so wick-ed that God was ve-ry an-gry, and in the fifth year of King Re-ho-bo-am, Shi-shak, King of E-gypt came to Je-ru-sa-lem, and he took a-way the trea-sures of the ho-ly tem-ple, and of the king's house. He took a-way al-so all the shields of gold which So-lo-mon had made. Re-ho-bo-am reign-ed in Ju-dah at Je-ru-sa-lem se-ven-teen years, and his son A-bi-jam reign-ed in his stead.

אָבִיָּם A-bi-jam, the son of Re-ho-bo-am, reign-ed o-ver Ju-dah three years. When Je-ro-bo-am, the first king in Is-ra-el af-ter the se-pa-ra-ti-on of the two king-doms led the peo-ple of Is-ra-el to war a-gainst Ju-dah, A-bi-jam re-prov-ed them for hav-ing de-part-ed from the wor-ship of the true God. Je-ro-

bô-am would not list-en, but led the peo-ple to bat-tle. A-bi-jam and the peo-ple of Ju-dah pray-ed to the Lord, and he de-li-ver-ed the peo-ple of Is-ra-el in-to their hands, and Ju-dah slew five hun-dred thou-sand men of Is-ra-el. When A-bi-jam died, he was bu-ri-ed in the ci-ty of Da-vid, and A-sa, his son, reign-ed in his stead.

אסא A-sa, the son of A-bi-jam, reign-ed for-ty and one years o-ver Ju-dah in Je-ru-sa-lem. A-sa did that which was right in the eyes of the Lord, and re-mov-ed all the i-dols that the peo-ple wor-ship-ped. God was pleas-ed with A-sa, and he de-li-ver-ed Ze-ra the E-thi-o-pi-an in-to his hands, who came a-gainst him, with ten hun-dred thou-sand men.

In his old age A-sa dis-pleas-ed God in not put-ting pro-per trust in him, for he gave some of the trea-sures out of the house of God to the King of Sy-ri-a, to help him to fight a-gainst Baa-sha the King of Is-ra-el. The pro-phet **חנני** Ha-na-ni, who liv-ed in those days, re-prov-ed A-sa for do-ing so, and A-sa was ve-ry an-gry with the pro-phet, and put him in-to pri-son for it. A-sa died of a dis-ease in his feet, sup-posed to be the gout, and his son, Je-ho-sha-phat, reign-ed in his stead.

יהושפט Je-ho-sha-phat, the son of A-sa, reign-ed in Je-ru-sa-lem o-ver Ju-dah twen-ty and five years. He was a ve-ry good and pi-ous king. He fol-low-ed the good con-duct of King Da-vid, and God was with him. He plac-ed Le-vites and priests in all the ci-ties of Ju-dah to teach the peo-ple the law of God, and he plac-ed judg-es in the land, and bid them do jus-tice to all par-ties in e-ve-ry case that should be brought be-fore them. God gave him great rich-es and ho-nour, and all na-ti-ons fear-ed the Lord, and did not make war up-on Ju-dah for ma-n-y years. Je-ho-sha-phat, how-e-ver, of-fend-ed God by join-ing

the wick-ed King A-hab in a bat-tle a-against the Sy-ri-ans.

When Am-mon and Mo-ab came a-against Je-ho-sha-phat to war, he pray-ed to God, and pro-claim-ed a fast through-out the land; he pray-ed ear-nest-ly to the Lord, and when he went to bat-tle, he set sing-ers be-fore the ar-m-y to sing prais-es to the Lord. When the peo-ple be-gan to sing and pray to God, their en-e-mies fell one up-on an-oth-er till they were all slain. He liv-ed in peace with the sur-round-ing na-ti-ons. Je-ho-ram, his son, came to the throne at his fa-ther's death.

יהורם Je-ho-ram, the son of Je-ho-sha-phat, reign-ed o-ver Ju-dah in Je-ru-sa-lem eight years. He was by no means like his fa-ther. He was a ve-ry wick-ed king. He fol-low-ed the ex-am-ple of A-hab, the wick-ed King of Is-ra-el. He slew all his bro-th-ers, and he mar-ri-ed the daugh-ter of A-hab, who en-cou-ra-ged him in his wick-ed-ness. God was ve-ry an-gry with Je-ho-ram, and he sent a-against him the Phi-lis-tines, and the A-ra-bi-ans, who car-ried a-way all the rich-es that were found in the king's house. They took a-way his wife, and his sons, and left him on-ly his young-est son. The Lord then smote him with a dis-ease in his bow-els, of which he di-ed: and A-ha-zi-ah, his young-est son, was made king in his stead.

אחזיהו A-ha-zi-ah, the son of Je-ho-ram, reign-ed o-ver Ju-dah in Je-ru-sa-lem, one year. He fol-low-ed the e-vil ways of the house of A-hab, and he went out with Je-ho-ram, king of Is-ra-el, a-against Je-hu, and he was slain by Je-hu.

When **עתליה** A-tha-li-ah, the mo-th-er of A-ha-zi-ah, saw that her son was dead, she de-stroy-ed all the seed roy-al of the house of Ju-dah, ex-cept Jo-ash, the son of A-ha-zi-ah, an in-fant of a year old, who was hid in the Tem-ple, and there he re-main-ed for six

years. Af-ter the death of A-ha-zi-ah, A-tha-li-ah, his mo-ther, as-cend-ed the throne. She prac-tis-ed all the wick-ed-ness of the house of A-hab.

יהוידע Je-ho-i-a-da the High Priest caus-ed the peo-ple to re-volt a-gainst the wick-ed queen, and plac-ed Jo-ash the son of A-ha-zi-ah on the throne, when he was but seven years old. He then or-der-ed the guards to slay A-tha-li-ah, which they did; and then he de-stroy-ed all the wor-ship-pers of the i-dols.

יהואש Je-ho-ash the son of A-ha-zi-ah reign-ed o-ver Ju-dah in Je-ru-sa-lem for-ty years. All the days of Je-ho-i-a-da the High Priest, Jo-ash did right in the sight of God. He re-pair-ed the tem-ple, and all its ves-sels, and re-stor-ed the wor-ship of God.

Af-ter the death of Je-ho-i-a-da, Jo-ash serv-ed i-dols, and he slew Ze-cha-ri-ah the son of Je-ho-i-a-da, be-cause he re-prov-ed the peo-ple for serv-ing i-dols. God pun-ish-ed him, and sent an ar-m-y of the Sy-ri-ans a-gainst him, who plun-der-ed the coun-try; and slew ma-n-y of the peo-ple. Jo-ash was slain by his own ser-vants in his bed, and his son A-ma-zi-ah reign-ed in his stead.

אמציח A-ma-zi-ah the son of Jo-ash reign-ed in Je-ru-sa-lem o-ver Ju-dah twen-ty and nine years. When he be-gan to reign he seem-ed to be right-e-ous, and heark-en to the voice of God, and of his pro-phets; but when he went to war with the E-dom-ites, and gain-ed the bat-tle, he was proud and serv-ed i-dols. He then chal-len-ged the King of Is-ra-el to bat-tle, and was o-ver-come. He was af-ter-wards slain by some of his own peo-ple, who had con-spir-ed a-gainst him, and sent af-ter him to a place call-ed La-chish.

עזריה A-za-ri-ah the son of A-ma-zi-ah was made king in-stead of his fa-ther. He was on-ly six-teen years of age when he be-gan to reign, and he reign-ed

fif-ty and two years in Je-ru-sa-lem. Dur-ing the days of Ze-cha-ri-ah a Pro-phet, A-za-ri-ah walk-ed in the ways of God, and was a good king, and God prosper-ed him in all his do-ings, and made him a great name. A-za-ri-ah al-so call-ed עֲזַרְיָה Uz-zi-ah, af-ter-wards be-came proud, and he burnt in-cense in the Tem-ple of the Lord; the priests told him of his error, but he paid no at-ten-ti-on to them, and God pun-ish-ed him with le-pro-sy un-til his death. At his death his son Jo-tham reign-ed in his stead.

יוֹתָם Jo-tham the son of Uz-zi-ah reign-ed over Ju-dah in Je-ru-sa-lem six-teen years. He was a good king, and God bless-ed his reign; and he made the chil-dren of Am-mon pay a tri-bute to him. Jo-tham was bu-ri-ed in the ci-ty of Da-vid, and A-haz his son reign-ed in his stead.

אֶחָז A-haz the son of Jo-tham reign-ed six-teen years in Je-ru-sa-lem. He was not a good king. He did not fol-low the good ad-vice, and ac-ti-ons of his fa-ther. He wor-ship-ped i-dols, and God pun-ish-ed him, and sent both the King of Sy-ri-a and the King of Is-ra-el a-gainst him; ma-n-y of his peo-ple were slain, and ma-n-y were car-ri-ed to Da-mas-cus, and to Sa-ma-ria; but af-ter-wards the peo-ple were re-leas-ed from pri-son at the word of the Pro-phet עֵדְדִי O-ded.

A-haz con-ti-nu-ed to be ve-ry wick-ed, and he set up i-dols in Je-ru-sa-lem. At his death his son He-ze-ki-ah came to the throne in his stead.

חֲזַקְיָה He-ze-ki-ah the son of A-haz reign-ed in Je-ru-sa-lem twen-ty and nine years. He was a ve-ry good and pi-ous king; he de-stroy-ed all the i-dols, and re-stor-ed the wor-ship of the true God. He sent to all Is-ra-el and Ju-dah and in-vit-ed them to come and keep the pass-o-ver; and ma-n-y of the peo-ple

came and re-joic-ed, for there had not been such a pass-o-ver kept since the days of King So-lo-mon. God pros-per-ed He-ze-ki-ah in his wars a-gainst his e-ne-mies.

When סנהריב Sen-na-che-rib King of Sy-ri-a came up a-gainst Ju-dah, He-ze-ki-ah made him a pre-sent of some of the gold and sil-ver out of the house of God, in or-der to bribe him to de-part, and not trou-ble him. Some years af-ter, Sen-na-che-rib sent a-gain an ar-my to take Je-ru-sa-lem. He-ze-ki-ah then pray-ed ear-nest-ly to God for help, and I-sai-ah the Pro-phet told him that he would be sav-ed; and the an-gel of the Lord slew in one night, in the camp of the As-sy-ri-ans, one hun-dred and eigh-ty-five thou-sand men. In the morn-ing, Sen-na-che-rib the King of As-sy-ria went home a-sham-ed, and dwelt at a place call-ed Ni-ne-veh; and while he was wor-ship-ping in the house of his i-dol, his own sons kill-ed him.

In those days He-ze-ki-ah fell sick, and was near his death. He-ze-ki-ah pray-ed to God to re-co-ver; God heard his pray-er, and as-sur-ed him that he should live fif-teen years long-er.

Af-ter this, He-ze-ki-ah of-fend-ed God, by shew-ing the mes-sen-gers of the King of Ba-by-lon all his trea-sures. God told him, through the Pro-phet I-sai-ah, that he would pun-ish him for it, that all those trea-sures should be car-ri-ed in-to Ba-by-lon. He-ze-ki-ah hum-bled him-self be-fore God, and there-fore the Lord did not do so while He-ze-ki-ah liv-ed. When He-ze-ki-ah died, he was bu-ri-ed in one of the prin-ci-pal se-pul-chres of the sons of Da-vid; and all the peo-ple of Ju-dah, and all the in-ha-bi-tants of Je-ru-sa-lem did him ho-nour at his death. And Ma-nas-seh his son reign-ed in his stead.

מנשה Ma-nas-seh the son of He-ze-ki-ah was twelve years old, when he be-gan to reign o-ver Ju-dah in Je-ru-sa-lem, and he reign-ed fif-ty and five years. Ma-nas-seh did not fol-low the good ex-am-ple of his

fa-ther. He wor-ship-ped the sun, moon, and stars, and wrought much e-vil in the sight of the Lord. God pun-ish-ed him for his wick-ed-ness, and sent a-against him the cap-tain of the King of As-sy-ri-a, who took him a-mong the thorns, bound him with fet-ters, and car-ri-ed him to Ba-by-lon. When Ma-nas-seh found him-self in this trou-ble, he pray-ed to God to re-lieve him; the Al-migh-ty heard his pray-er, and brought him back to Je-ru-sa-lem, and set him a-gain up-on his throne; then Ma-nas-seh re-pent-ed of his sins, and re-mov-ed all the i-dols that he had made.

When Ma-nas-seh died he was bu-ri-ed in the garden of his own house, and A-mon his son came to the throne in his stead.

אֲמֹן A-mon, the son of Ma-nas-seh, reign-ed o-ver Jud-dah, in Je-ru-sa-lem, two years. A-mon was a ve-ry wick-ed king, and serv-ed i-dols, but he did not re-pent, as his fa-ther had done. His ser-vants conspir-ed a-against him, and kill-ed him in his own house; the peo-ple then fell up-on the ser-vants and slew them, for kill-ing their king; and Jo-si-ah, the son of A-mon, was made king in the stead of his fa-ther.

יֹאשִׁיָּהּ Jo-si-ah, the son of A-mon, was eight years old when he be-gan to reign, and he reign-ed o-ver Ju-dah, in Je-ru-sa-lem, thir-ty and one years.

Jo-si-ah was a ve-ry good and pi-ous king. He did all in his pow-er to re-store the peo-ple to the wor-ship of God. He re-mov-ed and de-destroy-ed all the i-dols that were a-mong the peo-ple. He then re-pair-ed the Tem-ple. And while the peo-ple were en-gag-ed ia re-pair-ing the Temple, חִלְקִיָּהּ Hilkiah, the priest, found a book of the law of God given by Mo-ses to the peo-ple; and when the priest brought it to the king, he rent his clothes and mourn-ed, when he re-reflect-ed how lit-tle the law of God had been ob-serv-ed. The king then ga-ther-ed all the peo-ple to-ge-ther, and read to them all the words of the book of the law

which had been found. He al-so made a co-ven-ant with the peo-ple of Ju-dah to per-form all that was writ-ten in this book.

Jo-si-ah then sent mes-sen-gers to חִלְדָּה Hul-dah, the pro-phet-ess (who dwelt at the col-lege at Je-ru-sa-lem) saying, Go enquire of the Lord for me concern-ing the book that has been found. Huldah, the pro-phet-ess, told them that Je-ru-sa-lem would be de-stroy-ed, but not in the life-time of Jo-si-ah. In the eigh-teenth year of the reign of King Jo-si-ah, he or-der-ed the feast of Pass-o-ver to be kept in Je-ru-sa-lem; and on the four-teenth day of the first month they kill-ed the Pas-chal Lamb un-to the Lord. Ma-n-y peo-ple, both of Is-ra-el and of Ju-dah, were pre-sent at this pass-o-ver. This pass-o-ver of Jo-si-ah was kept still more strict-ly than the one kept in the days of He-ze-ki-ah. In fact, no such pass-over had been kept since the days of Sam-u-el the pro-phet. In the days of Jo-si-ah, Pha-ro-ah-ne-choh, the King of E-gypt, went up a-gainst the King of As-sy-ri-a to bat-tle, and King Jo-si-ah went out a-gainst the King of E-gypt with-out hav-ing been di-rect-ed by the Lord so to do. The King of E-gypt sent word to Jo-si-ah to for-bear, but he would not. In this bat-tle he was slain, and was bu-ri-ed in one of the bu-ri-al places of his fa-ther. And all Ju-dah and Je-ru-sa-lem mourn-ed for him; al-so the pro-phet Je-re-mi-ah, who liv-ed in those days, la-ment-ed the death of the king. His son Je-ho-a-haz was made king in his stead.

יְהוֹאָחָז Je-ho-a-haz, the son of Jo-si-ah, reign-ed in Je-ru-sa-lem three months. He was a wick-ed king, and God sent the King of E-gypt against him, who took him a-way from Je-ru-sa-lem, made him pri-son-er, and car-ri-ed him to E-gypt, where he di-ed. The King of E-gypt made E-li-a-kim, the bro-ther of Je-ho-a-haz, king in his stead, and chang-ed his name to e-ho- i-a-kim.

יהויקים Je-ho-i-a-kim reign-ed o-ver Ju-dah, in Je-ru-sa-lem, e-le-ven years. He did that which was e-vil in the sight of the Lord, and God sent the na-tions round about him to dis-turb him, and **נבוכדנצר** Neb-u-chad-nez-zar, King of Ba-by-lon, came up to Je-ru-sa-lem, and bound the King of Ju-dah in fet-ters, and car-ried him to Ba-by-lon. Neb-u-chad-nez-zar al-so car-ried a-way all the ves-sels out of the house of God, and put them in his own tem-ple at Ba-by-lon. Je-ho-i-a-kim died in shame and his son **יהויכין** Je-ho-i-a-chin reign-ed in his stead.

יהויכין Je-ho-ia-chin reign-ed o-ver Ju-dah, in Je-ru-sa-lem, three months, and he did that which was e-vil in the sight of the Lord; and God sent Neb-u-chad-nez-zar, the King of Ba-by-lon, who took the ci-ty of Je-ru-sa-lem, and car-ried the king to Ba-by-lon, to-ge-ther with ten thou-sand pri-son-ers, and the rich trea-sures of gold and sil-ver, that were found in the tem-ple, and in the king's house. The King of Ba-by-lon then made Mat-ta-nia, the un-cle of Je-ho-i-a-chin, king in Je-ru-sa-lem, and he call-ed him Ze-de-ki-ah.

זדקיהו Ze-de-ki-ah reign-ed in Je-ru-sa-lem e-le-ven years. He was the last King of Ju-dah, and he did which that was e-vil in the sight of the Lord. Ze-de-ki-ah re-bel-led a-gainst the King of Ba-by-lon, to whom he had sworn to be true by the name of the Great God. And it came to pass, that on the tenth day of the tenth month, **טבת** Ti-vise, Ne-bu-chad-nez-zar, the King of Ba-by-lon, laid siege to Je-ru-sa-lem, and on the ninth day of the fifth month, **אב** in the e-le-venth year of the reign of Ze-de-ki-ah. **נבוזראדן** Ne-bu-zar-a-dan, cap-tain of the guard, a ser-vant of the King of Ba-by-lon, went in-to Je-ru-sa-lem, and burnt the tem-ple of the Lord, the pa-lace of the king, and all the hou-ses

in Je-ru-sa-lem. He thus de-stroy-ed the whole of the ci-ty, and car-ri-ed a-way ma-n-y of the peo-ple in-to cap-ti-vi-ty. He took a-way al-so all the ves-sels that be-long-ed to the tem-ple.

Ze-de-ki-ah was ta-ken pri-son-er; and his sons by the or-der of the King of Ba-by-lon were slain, in the pre-sence of their fa-ther. The eyes of the un-for-tu-nate Ze-de-ki-ah were then put out, and he was bound with fet-ters of brass, and car-ri-ed as a cap-tive to Ba-by-lon.

After Ze-de-ki-ah, there were no more kings in Ju-dea.

Af-ter all this had been done, the King of Ba-by-lon appointed גִּדְלִיָּהּ Ge-da-liah, the son of A-hi-kim, Go-ver-nor of Ju-dah, but soon af-ter his ap-point-ment he was slain by a per-son na-med Ish-ma-el.

Jo-ha-nan, the son of Ka-reah, one of the cap-tains un-der Ge-da-li-ah, rout-ed Ish-ma-el, and drove him out of the land. Ish-ma-el then fled into E-gypt, and took with him many of the peo-ple who sett-led in dif-fer-ent places. Je-re-mi-ah the pro-phet ac-com-pa-nied these peo-ple in-to E-gypt.

אֵלִיָּהוּ הַנָּבִיא

ELIJAH THE PROPHET.

E-li-jah was a pro-phet who liv-ed in the days of A-hab King of Is-ra-el. God sent E-li-jah the pro-phet to re-prove A-hab, and to fore-tel that there would be nei-ther dew nor rain for se-ve-ral years.

The Al-migh-ty told E-li-jah to hide him-self by the brook Che-rith, and that the ra-vens should feed him there. E-li-jah o-bey-ed God, and went, and hid him-self by the brook Che-rith, and the ra-vens brought him food in the morn-ing, and in the even-ing; and he drank of the wa-ters of the brook. At length the brook be-came dried up, be-cause for some time there had been no rain in the land. God then sent E-li-jah the pro-phet to a wi-dow wo-man at Za-re-phath, to be main-tain-ed. This wo-man had only one

hand-ful of meal in a bar-rel, and a lit-tle oil in a cruise.

God mi-ra-cu-lous-ly in-creas-ed the flour, and the oil; and thus he sus-tain-ed E-li-jah, and also the woman with whom he dwelt.

While E-li-jah was in the house of the wi-dow, her son fell sick, and died, and E-li-jah pray-ed to God, and the child was re-stor-ed to life. And when E-li-jah brought the child un-to his mo-ther a-live, she said, Now I am con-vin-ced that thou art a man of God, and that the word of the Lord in thy mouth is truth. At the end of three years, God told E-li-jah to go, and shew him-self un-to A-hab. E-li-jah did so, and de-si-red A-hab to sum-mon all Is-ra-el to-ge-ther, with the four hun-dred and fif-ty pro-phets of Ba-al, (an i-dol wor-ship-ped by A-hab), to try whe-ther the God of Is-ra-el was the true God, or the i-dol that A-hab wor-ship-ped.

A-hab did as the pro-phet E-li-jah had com-mand-ed him, and the four hun-dred and fif-ty pro-phets of Ba-al were ga-ther-ed un-to Mount Car-mel. E-li-jah then said to all the peo-ple, How long halt ye be-tween two opi-ni-ons? If the *Lord* be *God*, fol-low him; but if *Ba-al* then fol-low him. E-li-jah fur-ther said un-to the peo-ple, I, even I, on-ly re-main a pro-phet of the Lord, but Ba-al's pro-phets are four hun-dred and fif-ty. Bring us two bul-locks; let them take one bul-lock, cut it in pie-ces, and lay it on wood, but put no fire un-der it; and I will dress the o-ther bul-lock, and put no fire un-der it.

And call ye on the name of your Gods, and I will call in the name of my God; and the God that ans-wer-eth by fire, let him be God, and all the peo-ple were con-tent-ed with the pro-po-si-ti-on.

The pro-phets of Ba-al cried a-loud all day, and cut them-selves with knives, but there was no fire came down to burn their of-fer-ing.

E-li-jah then said to the peo-ple, Come near to me!

E-li-jah then took twelve stones, and built an al-tar in the name of the Lord, and made a trench about the al-tar to con-tain wa-ter. He then cut the bul-lock

and laid them on the wood on the top of the al-tar, and pour-ed wa-ter over them un-til the trench was fil-led with wa-ter. To-wards e-ven-ing E-li-jah pray-ed to God, who sent a fire from hea-ven, which burnt E-li-jah's of-fer-ing, the stones, and e-ven con-su-med the wa-ter that was in the trench. And when all the peo-ple saw this, they fell up-on their faces and ex-claim-ed, The Lord, He is God, the Lord, he is God. E-li-jah then or-der-ed all the pro-phets of Ba-al to be slain. Im-me-di-ate-ly af-ter this e-vent, the Al-migh-ty cau-sed the rain to fall; the land a-gain be-came fruit-ful, and the fa-mine ceas-ed.

And it came to pass, that when the Lord was a-bout to take up E-li-jah in-to hea-ven, that E-li-jah went with E-li-sha from Gil-gal. And E-li-jah said un-to E-li-sha, tar-ry here I pray thee, for the Lord hath sent me to Beth-el. This E-li-sha re-fu-sed to do, say-ing, I will not leave thee. So they two went on, and came to the ri-ver Jor-dan. And E-li-jah took his man-tle, and smote the wa-ters, which part-ed, and they two went o-ver on dry ground. While the two pro-phets were talk-ing, there ap-pear-ed a cha-ri-ot and hor-ses of fire, and E-li-jah was ta-ken up by a whirl-wind in-to Hea-ven. When E-li-sha saw this, he cried out, My fa-ther! my fa-ther! and saw him no more. He then took up the man-tle which fell from E-li-jah, and went back and stood by the bank of Jor-dan.

אֵלִישָׁע הַנָּבִיא

ELISHA THE PROPHET.

E-li-sha, who was with E-li-jah the pro-phet, when he was tak-en up in-to hea-ven, suc-ceed-ed him in the of-fice of pro-phet.

E-li-sha per-form-ed ma-n-y mi-ra-cles.

He smote the wa-ters of the ri-ver Jor-dan with the man-tle of E-li-jah, say-ing, Where is the Lord God of E-li-jah? and the wa-ters part-ed, and he pass-ed o-ver.

When he came near to the ci-ty of Je-ri-cho, the peo-ple com-plain-ed to him, that the wa-ter was not whole-some, and he threw some salt in the wa-ter, and it be-came sweet, and fit to drink.

When he went to Beth-el, some chil-dren from the ci-ty mock-ed him, and he curs-ed them in the name of the Lord, and there came two she-bears out of the wood, and tore in pie-ces for-ty and two of the chil-dren.

When the Kings of Is-ra-el, Ju-dah, and E-dom went to war with the King of Mo-ab, there was a-gain a great scar-ci-ty of wa-ter, and E-li-sha was sent for, who came, and pray-ed to God, who sent plenty of wa-ter for the peo-ple.

A wi-dow wo-man came to E-li-sha, and com-plain-ed to him that her land-lord had come to take her two sons for slaves. E-li-sha said to the wo-man, pray, what have you in the house? to which she answer-ed, no-thing but a pot of oil. E-li-sha then said to her, go bor-row some ves-sels of your neigh-bours, and pour out the oil in-to all those ves-sels, and as they be-come full, put them a-side; the wo-man did so, and then told E-li-sha what she had done; go, said E-li-sha, sell the oil, and pay your debts, and live in peace with your chil-dren.

When E-li-sha pass-ed through a place call-ed Shu-nem, a wo-man came, and press-ed him to take refresh-ment; she then pre-par-ed for him a com-fort-a-ble cham-ber, where-in he might a-bide when-e-ver he pleas-ed to come thi-ther. E-li-sha pro-mis-ed her that she should have a son in re-tur-n for her kind-ness to him. And the wo-man had a son at the time E-li-sha had fore-told. One day, af-ter the boy had grown up, he went out in-to the field to his fa-ther. While there, he com-plain-ed to his fa-ther of a pain in his head, the boy was tak-en home, and short-ly af-ter he died. The mo-ther ran im-me-di-ate-ly to the Pro-phet E-li-sha, and told him what had hap-pen-ed. E-li-sha then went to the wo-man's house, and pray-ed to the Al-migh-ty, and the child was re-stor-ed to life. E-li-sha then brought the child un-to his mo-ther, who fell at his feet, and bow-ed, and ten-der-ed her heart-

felt and grate-ful thanks, God hav-ing at his pray-er re-stor-ed to her, her only child.

נאמאן Na-a-man cap-tain of the ar-mies of the King of Sy-ri-a, be-ing af-flict-ed with lep-ro-sy, was ad-vi-sed to go to the Pro-phet E-li-sha. He did so, and E-li-sha told him to wash him-self se-ven times in the ri-ver Jor-dan, and he should be cu-red. Na-a-man at first re-fu-sed to o-bey the pro-phet's di-rec-ti-on, but his ser-vants per-sua-ded him, and he went down to the ri-ver Jor-dan and dip-ped him-self se-ven times, and his flesh be-came quite clean. Na-a-man then went to the pro-phet and said to him, Now I know that there is no God in all the earth, but in Is-ra-el. Na-a-man then press-ed the pro-phet to take a pre-sent from him, but which he re-fu-sed. When Na-a-man de-part-ed, **גחזי** Ge-ha-zi the ser-vant of E-li-sha ran af-ter him, and re-port-ed to him, that there were two young men of the pro-phet's who came from the mount E-phra-im, and beg-ged he would give them a ta-lent of sil-ver and two changes of gar-ments. Na-a-man im-me-di-ate-ly gave him two ta-lents of gold and two changes of gar-ments. When Ge-ha-zi re-turn-ed, E-li-sha re-bu-ked him for his mis-con-duct, and said, May the lep-ro-sy of Na-a-man come upon thee ! and Ge-ha-zi was e-ver af-ter-wards a le-per, as a pun-ish-ment for his co-vet-ous-ness, and tell-ing false-hoods.

Some of the sons of the pro-phets came to E-li-sha and com-plain-ed to him, that their dwell-ings were too small for them, and they ask-ed leave of E-li-sha to en-large them, which he rea-di-ly grant-ed ; when they were in the fo-rest cut-ting down some wood to build with, one of the men let the head of his axe fall in-to the wa-ter. He cri-ed un-to the pro-phet, Alas ! this axe was not mine ! it was bor-row-ed ! The pro-phet cut down a stick, and cast it in-to the wa-ter in-to which the i-ron had fal-len, and im-me-di-ate-ly the i-ron be-gan to swim ; the pro-phet then said to the man, take up thy axe ; and he did so.

When the King of Sy-ri-a went to war a-against Is-ra-el, E-li-sha the pro-phet sent to the King of Is-ra-el, and told him not to go to a cer-tain place, for the King of Sy-ri-a in-tend-ed to be there; the King of Is-ra-el sa-ved him-self through this in-for-ma-ti-on giv-en him by the pro-phet. The King of Sy-ri-a sent a host to take E-li-sha, who pray-ed to the Al-migh-ty to smite the peo-ple with blind-ness; and the Lord smote the peo-ple with blind-ness as E-li-sha had pray-ed. E-li-sha then led the blind peo-ple to Sa-ma-ri-a, and then he pray-ed to the Lord to o-pen their eyes, and the Lord o-pen-ed the eyes of those peo-ple, and their sight was re-stor-ed. The King of Is-ra-el said to the pro-phet, Shall I smite them? No, said E-li-sha, give them to eat; and then send them back to their mas-ter. The King of Is-ra-el o-bey-ed the pro-phet, and thence for-ward, un-til the reign of Ben-ha-dad, the ar-mies of Sy-ri-a cea-sed to war with Is-ra-el.

When Ben-ha-dad King of Sy-ri-a be-sieg-ed Sa-ma-ri-a, there was a se-vere fa-mine in the land; the King of Is-ra-el went to E-li-sha the pro-phet, and E-li-sha said, Hear ye the word of the Lord: to-mor-row a-bout this time the fa-mine shall cease, and there shall be plen-ty. One of the lords, in whose pre-sence this an-nounce-ment was made, would not be-lieve it, and E-li-sha said, Thou shalt see it with thine eyes, but thou shalt not eat of it. And it came to pass as E-li-sha had fore-told, that the fa-mine cea-sed, and there was plen-ty of corn and flour; and the no-ble-man who dis-be-liev-ed the pro-phet, was trod-den to death at the gate of the ci-ty.

When E-li-sha came to Da-mas-cus, Ben-ha-dad the King of Sy-ri-a was sick, and it was told to the king, that the man of God was there. The king said un-to Ha-za-el, Take a pre-sent in thine hand, and go meet the man of God, and ask him whe-ther I shall re-co-ver from this dis-ease. Ha-za-el took a pre-sent and went to E-li-sha, as the king had com-mand-ed. E-li-sha said to Ha-za-el, that the king would cer-tain-ly die. E-li-sha then wept; Ha-za-el ob-serv-ing this, said, Why does my lord weep? Be-cause, an-

swer-ed E-li-sha, I know that thou wilt be-come king, and that thou wilt op-press the chil-dren of Is-ra-el. Ha-za-el left E-li-sha, and re-turn-ed to the king his mas-ter, and on the fol-low-ing day the king died, and Ha-za-el reign-ed in his stead.

When E-li-sha was on his death-bed, Jo-ash the King of Is-ra-el went to see him, and E-li-sha pro-phe-ci-ed that he should smite the Sy-ri-ans three times. Af-ter which E-li-sha died. It came to pass in the fol-low-ing year, that a man was bu-ri-ed in the se-pul-chre of E-li-sha, and when the bo-dy touch-ed the bones of E-li-sha, the man re-vi-ved, and stood a-gain on his feet.

עֶזְרָא הַסּוֹפֵר

EZRA THE SCRIBE.

Ez-ra, who was a rea-dy scribe in the law of God, went from Ba-by-lon, and ob-tain-ed per-mis-si-on from Ar-ta-xerx-es, King of Per-si-a, to take gold and sil-ver to beau-ti-fy the tem-ple in Je-ru-sa-lem; and ma-n-y of Ez-ra's friends went with him to as-sist him in that good work. Ez-ra, zea-lous for the re-li-gi-on of his God, and the wel-fare of his peo-ple, ex-hort-ed them to be o-be-di-ent to the laws of God, and to re-pent of the sins which they had com-mit-ted.

Ez-ra pray-ed to God to par-don the sins of the peo-ple; and the peo-ple pro-mis-ed him that they would re-form, and be at-ten-tive in fu-ture to their du-ty to God.

Ez-ra be-ing anx-i-ous that the peo-ple should know the law of God, in-tro-duc-ed the prac-tice of read-ing it in He-brew, and trans-la-ting it in-to the Chal-daic lan-guage, which the peo-ple un-der-stood in those days; this re-gu-la-ti-on en-a-bled the peo-ple to com-pre-hend the תּוֹרָה law of Mo-ses, which con-tains all the du-ties of man to his God, to him-self, and his fel-low crea-ture.

נְחֻמְיָה

NEHEMIAH.

Ne-he-mi-ah was the son of Ha-cha-li-ah. He was cup-bear-er to Ar-ta-xerx-es, the King of Per-sia. When Ne-he-mi-ah heard of the dis-tress of his brethren in Je-ru-sa-lem, he fast-ed, and pray-ed to God. He then ask-ed per-mis-si-on of the king to go up to Je-ru-sa-lem, and re-build the ci-t-y of his fa-thers. The king grant-ed his re-quest, and gave or-ders that the go-ver-nors of the pro-vin-ces should as-sist, and that they should give some tim-ber cut from the king's fo-rest. Ne-he-mi-ah rode round Je-ru-sa-lem at night, to ex-a-mine the ru-ins, and then ap-point-ed per-sons to re-pair the walls and the gates.

Ne-he-mi-ah en-cou-ra-ged the peo-ple (who were dis-turb-ed in their work by their en-e-mies) to trust in their God, and be rea-dy to de-fend them-selves a-against their en-e-mies.

The ci-t-y be-ing re-built, on the first day of the se-venth month, all the peo-ple were ga-ther-ed to-ge-ther in one street. And עֶזְרָא Ez-ra, the scribe, read in the book of the law, and ex-plain-ed the same to all the peo-ple, and ex-hort-ed them to re-pent of their past sins, and to be o-be-di-ent to the laws of God in fu-ture. He then said pray-ers to God, and all the peo-ple said A-men.

Ne-he-mi-ah, to-ge-ther with Ez-ra the scribe, hav-ing found that the peo-ple were grow-ing ve-ry ig-no-rant of the laws of their God, or-dain-ed that the law should be read in the se-ve-ral towns and ci-ties. And from this, com-menc-ed the build-ing of sy-na-go-gues for the peo-ple to as-sem-ble in for di-vine wor-ship. The peo-ple hav-ing for-got-ten much of the He-brew du-ring their cap-ti-vi-ty in Ba-by-lon, did not well un-der-stand the Ho-ly Scrip-ture, and there-fore, when Ez-ra read the law to the peo-ple, he ex-plain-ed

e-ve-ry verse to them in Chal-dea, which lan-guage they un-der-stood, hav-ing learn-ed it while they were at Ba-by-lon.

אֶסְתֵּר

ESTHER.

Es-ther was a beau-ti-ful He-brew maid-en, brought up by her cou-sin Mor-de-ca-i. Mor-de-ca-i was an Is-ra-el-ite who, with ma-n-y of his na-ti-on, had been car-ri-ed in-to cap-ti-vi-ty by the King of Ba-by-lon.

אַחַשְׁוֵרֹשׁ A-ha-su-e-rus, the King of Per-sia, made a great feast in Shu-shan, and sent for וַשְׁתִּי Vash-ti, the queen, to ap-pear be-fore the no-bles. This she re-fu-sed to do ; and the king there-fore put her a-way, and took Es-ther in-to the pa-lace, and made her queen in-stead of Vash-ti.

חֲמָן Ha-man was the prime mi-nis-ter and fa-vour-ite of the king ; and proud of be-ing thus ho-nour-ed, made e-ve-ry one bow to him. This, מָרְדֳּכָי Mor-de-ca-i re-fu-sed to do. Ha-man vex-ed at the treat-ment of Mor-de-ca-i, per-sua-ded the king to al-low him to send out or-ders to kill all the Is-ra-el-ites in his do-mi-ni-ons. Mor-de-ca-i, who knew all that pass-ed, and had seen the de-cree pub-lish-ed in שִׁשְׁן Shu-shan, sent to Queen Es-ther to tell her all that had oc-cur-red. He there-fore re-quest-ed Es-ther to go to the king, and pe-ti-ti-on him to save the lives of his peo-ple.

Es-ther im-me-di-ate-ly or-der-ed a fast to be kept for three days, and pray-ed to God to help the peo-ple ; and though con-sci-ous of her dan-ger in go-ing to the king, it hav-ing been the law of that coun-try to put to death those who ap-proach-ed the king, un-less call-ed by him, ex-cept such, to whom the king shall hold out the gold-en sceptré. Es-ther, a-ware of her dan-ger, yet with pi-ous re-sig-na-ti-on, said, I will go to the

king, al-though con-tra-ry to the law, and if I pe-rish ! I pe-rish !

On the third day, Es-ther at-tir-ed her-self in roy-al robes, and went to the in-ner pa-lace to the king, al-though she knew that it was in-stant death to any one who ap-proach-ed the king, un-less he held out the gold-en scep-tre.

When the king saw Es-ther, he im-me-di-ate-ly held out his scep-tre to her, and pro-mi-sed to grant her re-quest, be what it might, e-ven the half of his king-dom.

Es-ther in-vi-ted the king and Ha-man to par-take of a ban-quet which she had pre-par-ed for them.

The king and Ha-man went to the ban-quet, when Es-ther re-quest-ed they would re-tur-n on the fol-low-ing day. Ha-man was so plea-sed at be-ing in-vi-ted to the queen's ban-quet, that he went home, and set up a gal-lows fif-ty cu-bits high, to have Mor-de-ca-i hang-ed there-on.

Du-ring that night, the king could not sleep, and he had the books con-tain-ing the re-cords of the king-dom read to him. By the re-cord it ap-peared that Mor-de-ca-i had sav-ed the king from be-ing poi-son-ed by two of his of-fi-cers.

The king then ask-ed what re-ward had been gi-ven to Mor-de-ca-i, and he was told that Mor-de-ca-i had not re-cei-ved any re-ward.

Ha-man had just at this mo-ment ar-ri-ved to ask the king's per-mis-si-on to have Mor-de-ca-i hang-ed on a gal-lows of fif-ty cu-bits high, which he had pre-pa-red. Im-me-di-ate-ly on Ha-man's en-trance in-to the king's pre-sence, the king said to him, What shall be done un-to the man whom the king de-light-eth to ho-nour? Ha-man think-ing that no one but him-self could be de-serv-ing to have the roy-al fa-vour shewn to him, said to the king, For the man whom the king de-light-eth to ho-nour, let the roy-al ap-pa-rel be brought, and the horse that the king ri-deth up-on, and the roy-al crown which is set up-on his head, and let one of the king's most no-ble princes put these gar-

ments on the man whom the king de-light-eth to honour, and bring him on horse-back through the street of the ci-ty, and pro-claim be-fore him,

"Thus shall it be done to the man whom the king de-light-eth to ho-nour." Then said the king to Ha-man, Make haste, and take the clothes, and the horse, as thou hast said, and do so un-to Mor-de-cai the Jew, who sits in the king's gate; let no-thing fail of all that that thou hast spo-ken.

Ha-man was thus com-pel-led to o-bey the king's com-mand and shew all these ho-nours to Mor-de-cai, whom he ha-ted, and whom he wish-ed to have had hang-ed.

The king and Ha-man went to the queen's banquet in the e-ven-ing, when Es-ther sup-pli-ca-ted the king, that the יהודים Jews who were her kind-red might be sa-ved from the de-struc-tion to which the wick-ed Ha-man had des-tin-ed them.

The king or-der-ed Ha-man to be hang-ed im-me-di-ate-ly, on the same gal-lows that he had pre-pa-red for Mor-de-cai. Mor-de-cai was then put in-to Ha-man's place, and al-low-ed to send or-ders to e-ve-ry place in which Jews dwelt, per-mit-ting them to de-fend them-selves a-gainst all those who might seek to kill them.

When the day came, the Jews de-fend-ed them-selves and slew ma-ny of their e-ne-mies, a-mong whom, were the the ten sons of Ha-man.

Es-ther and Mor-de-cai then or-der-ed all the Is-ra-el-ites to keep the four-teenth and fif-teenth days of the month אדר A-dar in e-ve-ry year as days of thanks-giv-ing to the Al-migh-ty, in com-me-mo-ra-ti-on of this great sal-va-ti-on; and to make them days of feast-ing and re-joi-cing.

These two days are call-ed פורים Pur-im, from the word פור Fur, which sig-ni-fies a lot, be-cause Ha-man had cast lots on which day he should ex-e-cute his wick-ed pur-pose. These days are held as days of feast-ing and mer-ry mak-ing, send-ing pre-sents from

one to an-o-ther, and a-bove all, not for-get-ting the poor, so that they may en-joy them-selves on these days e-qual-ly with the rich.

איוב

JOB.

Job was a pi-ous man who liv-ed in the land of עֵז Uz. He was a very rich man. He had ten chil-dren. Job al-ways of-fer-ed sa-cri-fi-ces to God af-ter his chil-dren had been feast-ing; for, says he, per-haps while my chil-dren were mer-ry, they might have for-got-ten their du-ty to their God. God tri-ed Job whe-ther he was tru-ly re-li-gi-ous and pi-ous. The rob-bers came, and took a-way all his pro-per-ty in one day; all his chil-dren were de-stroy-ed by a storm, which blew down the house in which they were feast-ing.

Job was af-flict-ed with sore boils from the crown of his head to the sole of his feet; this was all done to prove the pa-ti-ence and pi-e-ty of Job. Job did not mur-mur at the trou-bles that be-fel him.

Job prais-ed God in all his mis-for-tunes. Job's wife per-sua-ded him to for-sake his re-li-gi-on and his God, as he had been so se-vere-ly af-flict-ed; but Job said, No, I will not for-sake my re-li-gi-on! shall we re-ceive all good and no bad? Job said, the Lord he is righ-te-ous, and I will praise his ho-ly name.

Three friends of Job came to vi-sit him, and com-fort him in his trou-bles. Se-ven days Job sat in ashes, and was si-lent. When Job's friends saw his trou-bles, they thought he had been guil-ty of ve-ry great crimes; they would not be-lieve him when he de-clared his in-no-cence.

A fourth friend comes to vi-sit Job, and rea-sons with him, and his three com-pa-ni-ons, up-on the good-ness of God to all his crea-tures, his pow-er, his wis-dom, and his en-tire con-trol o-ver e-very-thing in ex-ist-ence, and a-bove all, that it was im-pos-si-ble for man to know, how the Al-migh-ty go-verns the world, and re-gu-lates e-ve-ry-thing in it.

The Al-migh-ty, how-e-ver, who had wit-ness-ed the pa-ti-ence of his pi-ous ser-vant Job, made it known to the friends of Job, that he was in e-ve-ry re-spect a pi-ous and a vir-tu-ous man, be-cause he did not at all mur-mur a-gainst the Al-migh-ty, du-ring the se-vere af-flic-ti-ons which he suf-fer-ed. God then re-liev-ed Job from all his trou-bles. Job had a-gain ten chil-dren ; he be-came ve-ry rich, and liv-ed to see four ge-ne-ra-ti-ons.

ישעיהו

ISAIAH.

I-sai-ah was a pro-phet, who pro-phe-ci-ed du-ring the suc-ces-sive reigns of Uz-zi-ah, Jo-tham, A-haz, and He-ze-ki-ah, kings of Ju-dah. He is said to have been cru-el-ly mur-der-ed by the wick-ed Ma-nas-seh, one of the kings of Ju-dah.

I-sai-ah warn-ed the peo-ple of the pun-ish-ment that would be in-flict-ed on them for their dis-o-be-di-ence. He ex-hort-ed all the peo-ple to re-pent, and told them that they would be par-don-ed, if they would re-pent and be good.

The book of I-sai-ah, which con-tains all these pro-phe-cies, is one of the most beau-ti-ful-ly writ-ten books of the whole Bi-ble. The style of I-sai-ah is tru-ly grand, po-et-i-cal, and sub-lime.

ירמיהו

JEREMIAH.

Je-re-mi-ah was one of the priests in the land of Ben-ja-min ; and God call-ed him to be a pro-phet, when he was ve-ry young, in the days of Jo-si-ah, King of Ju-dah. Je-re-mi-ah was sent by the Al-migh-ty to tell the peo-ple and the prin-ces, and the Kings of Ju-dah, that Je-ru-sa-lem should be de-stroy-ed ; and that the peo-ple and the prin-ces should be car-ried a-way cap-

tive in-to Ba-by-lon, as a pun-ish-ment for their sins, and that they should re-main there for se-ven-ty years.

Je-re-mi-ah al-so fore-told the re-turn of the Is-ra-el-ites to their own land, in joy and com-fort, at the ex-pi-ra-ti-on of the se-ven-ty years of cap-ti-vi-ty.

When נְבוּכַדְנֶזַר Ne-bu-chad-nez-zar, King of Ba-by-lon, be-sie-ged Je-ru-sa-lem, Ze-de-ki-ah, the King of Ju-dah shut up the Pro-phet Je-re-mi-ah in the court of the pri-son, which was in the king's house; be-cause he fore-told that Je-ru-sa-lem would be ta-ken by the e-ne-my; and that Ze-de-ki-ah the King, would be car-ri-ed cap-tive to Ba-by-lon. When Je-re-mi-ah was set at li-ber-ty, he en-dea-vour-ed to run a-way to es-cape from Je-ru-sa-lem, but was seiz-ed by the guard, and thrown in-to a dun-ge-on. E-bed-me-lech, a ser-vant in the king's house, drew him up with ropes by leave of the king, and Je-re-mi-ah re-main-ed in the court of the pri-son, till the ci-ty was ta-ken. When the ci-ty was ta-ken, Ne-bu-chad-nez-zar gave or-ders to the of-fi-cers of the ar-m-y to take care of Je-re-mi-ah, and to give him his li-ber-ty to go where-e-ver he plea-sed. Je-re-mi-ah chose to re-main in the land of Is-ra-el, and he put him-self un-der the care of גִּדְלִיָּהוּ Ge-da-li-ah, whom the King of Ba-by-lon had made go-vern-or o-ver the land.

Ge-da-li-ah was af-ter-wards slain; and Je-re-mi-ah was car-ri-ed in-to cap-ti-vi-ty with a great num-ber of the peo-ple in-to E-gypt. While in E-gypt, Je-re-mi-ah re-pro-ved the Is-ra-el-ites for wor-ship-ping i-dols, and fore-told to them their ru-in. He fore-told the se-vere but pro-per judg-ment of God a-gainst the peo-ple of Ba-by-lon, for their cru-el-ty to-wards Is-ra-el. Je-re-mi-ah wrote all these things in a book, and di-rect-ed one of the cap-tains to read it to the peo-ple when he should come to Ba-by-lon, and then to bind a stone to it, and cast it in-to the ri-ver *Eu-phra-tes*, and say the fol-low-ing:—Thus shall Ba-by-lon sink, and ne-ver rise a-gain. Je-re-mi-ah wrote the Book of לִנְחֻם call-ed the La-men-ta-ti-ons of Je-re-mi-ah. As

al-so סֵפֶר קִנּוּת Pray-ers of La-men-ta-ti-on and mourn-ing, which are read on the morn-ing of the fast of תַּשְׁעָה בְּאָב the ninth day in the month אָב Av.

יְחֶזְקֵאל

EZEKIEL.

E-ze-ki-el the pro-phet, pro-phe-ci-ed du-ring the cap-ti-vi-ty of Ju-dah. The chief ob-ject E-ze-ki-el had in view was, to com-fort the peo-ple in their dis-tress. At the same time he point-ed out the pun-ish-ment with which the peo-ple would be vi-sit-ed for their crimes. And that se-vere judg-ment would cer-tain-ly fall on the pro-phets who had mis-led the peo-ple, but at the same time, he fore-told the de-struc-ti-on of those na-tions, who had ill-treat-ed the Is-ra-el-ites. He fore-told the re-turn of Ju-dah and Is-ra-el, from their cap-ti-vi-ty; and that, at the end, the peo-ple will all be pros-pe-rous and hap-py.

דָּנִיֵּאל

DANIEL.

Da-ni-el was a young man of the tribe of Ju-dah, who was car-ri-ed a-way cap-tive by Ne-bu-chad-nez-zar, King of Ba-by-lon, in the reign of Je-ho-i-a-kim, King of Ju-dah.

Da-ni-el and his com-pa-ni-ons שָׁדְרַךְ Shad-rach, מִישַׁךְ Me-shach, and עֲבֵדְנֶגוֹ A-bed-ne-go, were or-der-ed to be fed with the king's pro-vi-sion, and to be taught the learn-ing of the Chal-de-ans. These young men re-fu-sed to eat of the king's meat, and pre-fer-red liv-ing on pulse and wa-ter, ra-ther than de-file them-selves by eat-ing of the king's food. Af-ter-wards it ap-pear-ed that these young men look-ed

much more heal-ty than those who were fed from the king's ta-ble.

Ne-bu-chad-nez-zar dream-ed a dream, which very much af-fect-ed him, and which dream he had forgot-ten be-fore morn-ing. The king gave or-ders that all the wise men should be call-ed to tell him his dream. The wise men came, but not one of them could do so. The king then said, that he would have them all kill-ed, if they did not tell him his dream, and gave or-ders that the same should be done. Da-ni-el and his three friends, pray-ed to God to re-veal to them the se-cret of the king's dream, so that they might not pe-rish with the rest of the wise men of Ba-by-lon. God made the dream known to Da-ni-el, and he told the king both the dream, and the in-ter-pre-ta-ti-on there-of.

Ne-bu-chad-nez-zar made Da-ni-el ru-ler o-ver Ba-by-lon, and his three com-pa-nions, he made of-fi-cers un-der him.

Ne-bu-chad-nez-zar set up a gol-den i-mage, and made e-very one wor-ship it. Shad-rach, Me-shach, and A-bed-ne-go, re-fu-sed to wor-ship the i-mage; and they where there-fore cast in-to a fi-e-ry fur-nace, which was, by the king's com-mand, heat-ed se-ven times more than u-su-al. The fur-nace was made so hot, that the flames there-of burn-ed the men by whom they were thrown in-to it. Im-me-di-ate-ly af-ter Shad-rach, Me-shach, and A-bed-ne-go, had been cast in-to the fire, the king de-cla-red that he saw four men walk-ing, in-stead of the three whom he had cau-sed to be thrown in-to the fire. The king was ve-ry much sur-pri-sed, and call-ed the men out of the fur-nace, re-lieved them, and bless-ed the Al-migh-ty, who had sent an an-gel to de-li-ver them. He then made a de-cree that no man should speak a-gainst the God of Is-ra-el. Af-ter this, the king had an-o-ther dream, in which, he saw a tall tree that had been cut down, and the stump of it was left in the earth; and that a voice from Hea-ven de-cla-red, that he should have the heart of a beast gi-ven him in-stead of a man's heart, for

se-ven years. Da-ni-el ex-plain-ed the dream in this way ; that Ne-bu-chad-nez-zar the King, would be dri-ven from his king-dom ; that he would be-come mad ; and dwell with the beasts of the field du-ring se-ven years ; at the end of which time, he would be a-gain fa-vour-ed with his rea-son, and be re-sto-red to his throne. At the end of twelve months, while the king was walk-ing in the pa-lace of Ba-by-lon, and boast-ing of his gran-deur and ma-jes-ty, a voice came from Hea-ven, to tell him that his king-dom was ta-ken from him, and that he should be dri-ven from a-mong men. He was im-me-di-ate-ly seiz-ed with mad-ness, and he ran a-way from a-mong his friends, and lived with the beasts in the o-pen field, till his hairs were grown like ea-gles' fea-thers, and his nails like birds' claws. At the end of se-ven years, the Al-migh-ty re-sto-red un-to the king his rea-son, and suf-fer-ed him a-gain to sit on his throne, and to be es-tab-lish-ed in his king-dom as for-mer-ly. Then Ne-bu-chad-nez-zar prai-sed the Lord God, the Al-migh-ty King of Hea-ven and Earth, and ac-know-ledg-ed his good-ness and pow-er.

In the days of Bel-shaz-zar, the grand-son of Ne-bu-chad-nez-zar, Dan-i-el was sent for to court, to read, and ex-plain four words, which were writ-ten up-on the wall, by a hand which had ap-peared, while Bel-shaz-zar held a great feast in the pa-lace. God was an-gry with Bel-shaz-zar, be-cause he and his no-bles drank out of the ho-ly ves-sels, which had been ta-ken out of the tem-ple of God at Je-ru-sa-lem ; and at the same time prai-sed and a-do-red their i-dols of gold and sil-ver. The mean-ing of the writ-ing on the wall was, that God had ta-ken a-way the king-dom from Bel-shaz-zar, and had giv-en it to the Medes and Per-si-ans. Dan-i-el was then cloth-ed in scar-let, with a chain of gold, and he was made their ru-ler o-ver the king-dom. Bel-shaz-zar was slain that ve-ry night, by the ar-my un-der the com-mand of Cy-rus the ge-ne-ral, who took the ci-ty of Ba-by-lon.

Da-ri-us the Em-pe-ror of the Medes and Per-si-ans be-came al-so King of Ba-by-lon. Da-ri-us made

Da-ni-el ru-ler o-ver one hun-dred-and-twen-ty prin-ces. The prin-ces were jea-lous of the ho-nour giv-en to Da-ni-el; and, know-ing that Da-ni-el al-ways pray-ed to his God, they there-fore per-sua-ded the king to make a de-cree, that if a-ny man should be found say-ing his pray-ers, with-in thir-ty days, he should be cast in-to the den of li-ons. Da-ni-el did not mind the king's de-cree, but pray-ed to God, as u-su-al, three times a day. The prin-ces re-port-ed to the king, that Da-ni-el had trans-gress-ed his com-mand; the king was sor-ry for Da-ni-el, but the law could not be al-ter-ed. Da-ni-el was there-fore cast in-to the den of li-ons; but God shut the mouths of the li-ons, and they did not hurt Da-ni-el.

The king went ear-ly in the next morn-ing to the den of li-ons, and to his great joy, dis-co-ver-ed Da-ni-el un-hurt. The king then di-rect-ed that all the e-ne-mies of Da-ni-el should be thrown in-to the den of li-ons, by which they were all de-vour-ed. Then the King Da-ri-us sent a de-cree through-out all na-ti-ons, that all men should fear the God of Da-ni-el.

Da-ni-el pray-ed to God that his na-ti-on might be re-liev-ed from cap-ti-vi-ty; and an an-gel was di-rect-ed by the Al-migh-ty to in-form Da-ni-el that God was well pleas-ed with him, that the ho-ly ci-ty should be re-built by the com-mand of the King of Per-si-a.

הושע

HOSEA.

Ho-se-a was a pro-phet, who liv-ed in the days of Uz-zi-ah, A-haz, and He-ze-ki-ah, Kings of Ju-dah, and in the days of Je-ro-bo-am, the son of Jo-ash, King of Is-ra-el. His pro-phe-cies were chief-ly di-rect-ed to the ten tribes of Is-ra-el, to ex-hort them to o-be-di-ence to the di-vine will, and to re-frain from fol-low-ing wick-ed pur-suits. The peo-ple of Ju-dah are ex-hort-ed by the pro-phet to take warn-ing by the mis-for-tunes which be-fel the king-dom of Is-ra-el.

יואל

JOEL.

Jo-el, the son of Pe-thu-el, pro-phe-ci-ed, at the time when there was a se-vere fa-mine in the land, in the days of Je-ho-ram, the son of A-hab, King of Is-ra-el. He ex-hort-ed the peo-ple and the priests to for-sake their e-vil ways. He call-ed all the el-ders to-ge-ther, in-to the house of God, and di-rect-ed them to keep a fast, and to pray to God to re-move the e-vils un-der which they were suf-fer-ing. He al-so pro-phe-ci-ed the fi-nal res-to-ra-ti-on of the peo-ple.

עמוס

AMOS.

A-mos, the pro-phet, was one of the herd-men of Te-ko-ah, and God call-ed him to pro-phe-cy in the days of Uz-ziah, King of Ju-dah, and in the days of Je-ro-boam, the son of Jo-ash, King of Is-ra-el. He fore-told the pun-ish-ment that God would bring on the se-ve-ral na-ti-ons, for their wick-ed ac-ti-ons, and, at the same time, the pro-phet par-ti-cu-lar-ly cau-ti-ons his own peo-ple a-gainst act-ing wick-ed-ly. He ex-horts them to re-pent-ance, for o-ther-wise, they would bring down upon them-selves God's just an-ger; and he would af-flict them with shame and con-tempt a-mong the na-ti-ons, and se-vere trou-bles a-mong them-selves.

עבדיה

OBADIAH.

O-ba-di-ah, the pro-phet, fore-told the de-struc-ti-on of the E-dom-ites, on ac-count of their wick-ed-ness; and more par-ti-cu-lar-ly for their ha-tred to the cho-sen

people of God. He also fore-told the re-turn of the people of Is-ra-el, and that they would over-come all their e-ne-mies, and ul-ti-mate-ly en-joy their own coun-try, as in-he-rit-ed from their fore-fa-thers.

יוֹנָה

JONAH.

Jo-nah was a pro-phet, who liv-ed in the days of Je-ro-bo-am the Se-cond, one of the kings of Is-ra-el. God sent Jo-nah to the city call-ed נִינְוָה Ni-ne-veh, to fore-tel to the in-ha-bit-ants, that in con-se-quence of their wick-ed-ness, they would be de-stroy-ed. Jo-nah dis-o-bey-ed God, and fled to a place call-ed Tar-shish. While he was on his voy-age, there was a great storm, and Jo-nah, sen-si-ble of his own guilt, told the sail-ors to throw him into the sea, which they did, and the storm ceas-ed. Jo-nah was swal-low-ed by a large fish, and he re-main-ed in the bo-dy of the fish, three days and three nights. Jo-nah pray-ed to God, and the fish cast him out upon dryland. God sent Jo-nah a se-cond time to Ni-ne-veh, to tell the peo-ple that he would de-stroy the ci-ty with-in for-ty days. The peo-ple, mind-ful of the warn-ing giv-en them by Jo-nah, re-pent-ed of their sins, and God ac-cord-ing-ly par-don-ed them.

מִיכָה

MICAH.

Mi-chah, the pro-phet, liv-ed in the days of I-sa-i-ah the pro-phet. Mi-chah the pro-phet re-bu-ked the peo-ple of Ju-dah and Is-ra-el for their sins. He de-scrib-ed to the peo-ple how the Al-migh-ty would pun-ish them for their trans-gres-sions, and at the same time, he ex-hort-ed them to re-pent-ance for past sins, and to o-be-di-ence in fu-ture; and to put their trust in God, who would cer-tain-ly de-li-ver his

peo-ple Is-ra-el from the hands of their op-pres-sors. The pro-phet con-cludes with prais-es and thanks-giv-ings to the Al-migh-ty, who has e-ver been kind and mer-ci-ful to his cho-sen peo-ple, as pro-mi-sed to their fore-fa-thers.

נְחֻם

NAHUM.

Nahum, the pro-phet, de-scribes ve-ry clear-ly and ex-act-ly, the de-struc-ti-on of the ar-my of סִנְחָרִיב Sen-na-che-rib, the o-ver-throw of the As-sy-ri-an ar-my, and the ru-in of Ni-ne-veh. The pro-phet treats of the pow-er and good-ness of God, and of his com-pas-si-on on his cho-sen peo-ple, Is-ra-el.

חִבְקִיָּה

HABAKUK.

Ha-bak-uk the pro-phet, com-plains of the sins of the peo-ple of Is-ra-el, and threat-ens them with the cap-ti-vi-ty of Ba-by-lon, as a pun-ish-ment for their wick-ed-ness. He shows that their e-ne-mies al-so will suf-fer for their cru-el-ty towards God's own peo-ple; and fin-ish-es his pro-phe-cies with a pray-er to the Al-migh-ty, that his peo-ple may be de-li-ver-ed, and at the end, be hap-py in their own homes.

צְפַנְיָה

ZEPHANIAH.

Ze-pha-ni-ah the pro-phet, pro-phe-si-ed in the days of Jo-si-ah, the son of A-mon, King of Ju-dah. The pro-phet com-plains of the ma-n-y crimes of Ju-dah. He ex-horts the peo-ple to turn from their wick-ed ways. He cau-ti-ons the peo-ple a-gainst the crime of serv-ing i-dols. He fore-tells the de-struc-tion of the

e-ne-mies of Is-ra-el, and warns the peo-ple of the cap-ti-vi-ty of Ba-by-lon. The pro-phet al-so com-forts the peo-ple, and tells them, that in the end they will be re-stor-ed to their own coun-try, and that all na-ti-ons will ac-know-ledge that the name of the Lord is call-ed by them ; and thus they will fear them, and no more do them a-ny harm ; but, on the con-tra-ry, they will love them, and be in friend-ly u-ni-on with them.

חַגַּי

HAGGAI.

Hag-gai the pro-phet, was one of the men of the great sy-na-gogue. He was the first who made known God's will to the peo-ple, af-ter their re-tur-n from Ba-by-lon. He re-prov-ed the priests and the peo-ple for their neg-lect in the build-ing of the Tem-ple. At the same time, he kind-ly com-fort-ed those who mourn-ed the loss of the שְׁכִינָה the Glo-ry of God, by tell-ing them that the glo-ry of the se-cond Tem-ple will be far great-er than the first ; and that the Al-migh-ty, in his good-ness, will shed his bless-ings up-on them ; and that they will pros-per in all their un-der-tak-ings.

זְכַרְיָה

ZECHARIAH.

Ze-cha-ri-ah the pro-phet, liv-ed in the days of Hag-gai, and was al-so one of the men of the great sy-na-gogue. He pro-phe-si-ed that God would have pi-ty on his peo-ple Is-ra-el, and that he would re-store the ho-ly wor-ship of the Tem-ple. He there-fore ex-hort-ed the peo-ple to re-tur-n to their God with a con-trite heart, and walk in the paths of vir-tue and truth. He fore-tells, in the name of God, that if the peo-ple prac-tise righ-te-ous-ness, and re-frain from wick-ed-ness, that the days of mourn-ing and fast-ing will be turn-ed to feast-ing and re-joic-ing. He par-

ti-cu-lar-ly men-ti-ons the fol-low-ing fast-days. The fast of the fourth month, which is the se-ven-teenth day of the month תמוז Tam-uz. The fast of the fifth month, which is תשעה באב the ninth days in Av; the fast of the se-venth month, which is צום גדליהו the fast of Ge-da-li-ah, on the third day of the month תשרי Tish-ri, and the fast of the tenth month, which is עשרה בטבת the tenth day in the month *Tivise*.

מלאכי

MALACHI.

Ma-la-chi the pro-phet, was al-so one of the men of the great sy-na-gogue, and he liv-ed at the time of Hag-gai and Ze-cha-ri-ah. Ma-la-chi was the last of the pro-phets. He as-sist-ed Ne-he-mi-ah, when he re-turn-ed to Je-ru-sa-lem, to re-form the con-duct and the mo-rals of the peo-ple. He re-prov-ed the peo-ple for hav-ing been dis-con-tent-ed, and point-ed out to them the good-ness and mer-cy of the great God. He al-so re-bu-ked the priests, for their ill con-duct, and con-cludes with a full pro-mise of sal-va-ti-on to all those who are good, and tru-ly re-li-gi-ous, as it is writ-ten, "Be-hold, I will send you E-li-jah the pro-phet, before the com-ing of the great and tre-men-dous day of the Lord. Amen."

PART II.

עֲשֶׂת הַדְּבָרוֹת

TEN COMMANDMENTS.

FIRST COMMANDMENT.

I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of Bondage.

This first commandment teaches us, that the Almighty Creator of Heaven and Earth is the God, who brought our forefathers out of the land of Egypt, from a state of slavery. That we must have a firm belief in the existence of a Supreme Power, who governs the world with justice, mercy, and kindness. If we look at the great work of the Creator of the Heavens and the Earth, and every thing we see in the world, and observe how regularly every thing acts and performs, we must be convinced of the existence of God, and of his great power and goodness.

SECOND COMMANDMENT.

Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them

that hate me ; and shewing mercy unto thousands of them that love me, and keep my commandments.

The second commandment teaches us, that we must not worship nor put our faith or trust in any created being, but our adoration is to be directed exclusively to God, the Creator of every thing. We must not make any kind of image or figure to represent the Deity and worship it. We cannot see God, and therefore we cannot tell what form or shape he is ; in fact, he has no form nor figure. He is a spirit, the nature of which our feeble understanding cannot comprehend. And therefore we must not attempt to make an image to represent the Divine Being.

At the time the Almighty vouchsafed to appear on Mount Sinai, to deliver his holy law to his people Israel, there existed many nations who did not know the true God ; they were sensible that there must be a God, but still they could not tell who or what that God was. Some thought the sun was God ; others, the moon. Other persons again, worshipped animals. The people of Egypt worshipped a lamb, as their God ; and the children of Israel coming from among the Egyptians who served such idols, might probably have imitated their example. The Almighty, therefore, immediately after their departure from Egypt, commanded them not to worship any other being but himself ; and to protect them from idolatry, strictly commanded them not to make any likeness of anything that is in the world, to serve or to worship.

From this commandment we also learn, that we must not pay any attention to, or have any belief in witchcraft, or enchantment, for that is equally serving idols. Witchcraft was formerly practised by wicked people to impose upon, and deceive the ignorant ; therefore our תורה expressly says, "Thou shalt not suffer to remain alive among you those persons who practice the art of witchcraft," because, if we properly consider the subject, we shall be convinced by our own reason, that the Almighty, who is all goodness,

will never delegate any portion of his power to human beings, to be exercised by them to the injury of their fellow-creatures. On the contrary, whenever the Almighty did please to impart a portion of his glory to man, it was to a prophet; a pious and virtuous man, who was sent among the people, to point out to them the way in which they should walk, and thus be rendered happy. We must, therefore, strictly attend to this doctrine, to acknowledge *one God*, to pray to him, to love him, and to revere him; and at all times to be grateful to him for his mercies.

THIRD COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

The third commandment teaches us, that we must not make use of the name of God in vain. We must not swear by the name of God, on every trifling occasion, although that, which we swear to, may be true. We must, therefore, be very careful not to use the name of God to anything that is false, for that is one of the greatest crimes of which, we can be guilty. We should at all times be careful to speak the truth, and then there will be no occasion for us to swear, or use the name of God, to prove that, which we declare. We must not accustom ourselves to make mention of the name of God to every thing we say; nor ought we on every slight occasion to make oaths or vows, even without the use of the sacred name of God.

From this commandment we also learn, that we must not curse any one in the name of God, as wicked people generally do; for it may be, that the curse we pronounce against others, will fall upon ourselves.

There is only one occasion on which, we are allowed to make use of an oath, which is, in a court of justice; that thereby, the truth may be ascertained, so that the innocent may be exculpated, and the guilty punished. Therefore, on such occasions only, are we allowed to

swear by the name of God; this being the most impressive mode of declaring that, which is just, and true.

FOURTH COMMANDMENT.

Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested on the seventh day, therefore the Lord blessed the Sabbath-day, and hallowed it.

The fourth commandment teaches us, that we must work, and do all our labour in six days of the week, and rest on the seventh day, which is the Sabbath in honor of the Eternal God. On the שַׁבָּת Sabbath, we must not do any manner of work. We must not attend to any kind of business on that day. The Sabbath must be solely devoted to rest, and to the worship of God. By this commandment we are taught, that the days of labour are made for us to provide ourselves with food, clothing, and other necessary articles for our use and comfort; and that the day of rest is ordained to refresh us, and to renew our strength and power, so that we can resume our daily labour after the Sabbath. Again, by devoting the Sabbath-day to the service of God, when we have no business to attend to, and when we are at rest, we are then enabled to think and reflect on the goodness and mercy of God to all his creatures. We then have an opportunity of calling to mind our conduct during the past week, to reflect, wherein we have transgressed; so that we may amend our conduct, and pray to God for pardon, and that He will direct us in the paths of virtue.

The שַׁבָּת Sabbath is a sign between the Almighty

and ourselves, that the world was created in six days, and that God rested on the seventh; as it is written in the תּוֹרָה law of Moses. "It is a sign for ever, for in six days God made Heaven and Earth, and on the seventh day he rested, and was refreshed."

We find also in the Bible, "Ye shall keep the Sabbath holy unto you; every one that defileth it shall surely be put to death, for whosoever doeth any work thereon, that soul shall be cut off from among his people." The punishment inflicted on the Sabbath-breaker was always severe though just, as the following example from the Book of Numbers demonstrates.

While the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath-day. The man was brought to Moses and Aaron, who applied to the Lord to know how they should treat him; and the Lord said unto Moses, the man shall surely be put to death; and all the people brought the man out of the camp, and stoned him with stones, and he died; as the Lord had commanded Moses. We thus see how terrible a punishment was inflicted on this man for defiling the Sabbath! and therefore let us take warning by him, and keep the Sabbath-day holy to the Lord.

The institution of the שַׁבָּת also teaches us to be kind and merciful to our servants, and even to animals; because we are directed to let our servants and cattle rest as well as ourselves, so that they may be refreshed and fit to resume their work after the שַׁבָּת Sabbath.

FIFTH COMMANDMENT.

Honor thy father and thy mother, that thy days may be long upon the land, which the Lord thy God giveth thee.

The fifth commandment teaches us to honor and obey our parents; for to them we owe our existence. It is our duty to love, honor, and respect our parents.

They feed us, and nourish us. They are kind to us, and teach us religious knowledge and correct conduct. We ought, therefore, at all times be ready to obey them, and to attend to all they say. We must use every exertion to afford them pleasure, by properly conducting ourselves; and further, we must not fail to support our parents, with the best of our means when they shall have grown old, and become unable to do for themselves. From this commandment may also be deduced, that it is our duty to respect our elder brothers and sisters, our masters, and teachers; also our superiors. To have respect for the **רַב** Rabbi, or High Priest, who may be placed at the head of the congregation, to teach them the laws of God. To honor and respect the government under which we live, to pray for its peace and welfare, and obey all its laws and commands. We must here remark, that this is the only one of the ten commandments, for obedience to which, a reward is promised. This evidently shows the great importance the Deity has attached to it, and the great benefit resulting from a strict observance of our duty to our parents; the very foundation of all moral good is, to be dutiful to our parents.

A child that is obedient to his parents, will naturally pay proper attention to his teachers, and have respect for his superiors; and above all, religiously and piously perform his duty to his God; he will thus become prosperous and happy, and be beloved by God and men.

SIXTH COMMANDMENT.

Thou shalt not commit murder.

The sixth commandment teaches us, that we must not take away the life of a fellow-creature. We must not do any thing that will shorten the life of any human being, by insult or oppression of any kind, for whatever we do, tending to shorten his existence, is a violation of this law. We must not stand by, and see a human being killed, without endeavouring to pro-

tect him. This commandment also enjoins us to hasten to the relief of our neighbour, who may have fallen into danger by fire, water, or any other calamity. It is our duty, on all such occasions, to relieve our fellow-creatures. We learn also from this commandment, never to be cruel to, or ill-treat animals. We must also be mindful in the preservation of our own lives; for as life is granted to us by God himself, we have no right to be careless of that great gift; for we cannot give life, and therefore we ought not to trifle with it, or take it away. We must at all times be ready to assist our fellow creature in time of sickness, and endeavour to obtain for him the nourishment and medicines requisite for the restoration of his health.

SEVENTH COMMANDMENT.

Thou shalt not commit adultery.

The seventh commandment teaches us to be true and faithful to our wives. It has been wisely ordained that a contract of marriage shall take place between male and female, which shall unite them in love and affection all the days of their lives. It is our duty to support our wives so far as our means will allow us; and in return, it is the duty of a wife to be affectionate to her husband, faithfully to attend to her household affairs, and to train up her children in the paths of virtue. Man and wife should always live in peace and comfort with each other; no disputes nor quarrels should interrupt the harmony of the marriage state, for the true purpose of marriage is, that the woman should be a helpmate to the man, and the man a loving partner to the woman; their home will then be an abode of constant cheerfulness; and their children, as olive branches around their table, will be the fruitful source of their joy and happiness.

EIGHTH COMMANDMENT.

Thou shalt not steal.

The eight commandment teaches us, that we must

not take away the goods belonging to another, under any pretence whatever. We must not steal, either privately or publicly. We must not cheat our neighbour by giving him false weight, or short measure. We must not impose upon him in the price, by charging him more than the value. We must not permit the property of another to be stolen, if we can prevent it; nor must we receive stolen property, for that is even worse than the theft itself; because by so doing, we not only commit sin ourselves, but are the means of encouraging others to do the same. We learn, also, from this commandment, that if any thing be deposited with us for safe custody, we must carefully preserve it, and when required, restore it. If we should find any thing that is not our own, we must endeavour to discover the owner, and return it to him. If we should borrow money, or any thing else, we must pay it, or restore it as soon as possible. We must take care to pay the labourer his wages when his work is finished, for, by not doing so, we are wrongfully withholding his property.

Man can never be happy with wealth obtained in an improper manner. A man who is guilty of dishonest acts loses his honor and credit. His friends will shun and despise him. None will put any trust in him, nor have any dealings with him. He will thus become an object of scorn, forfeiting not only the respect of others, but also his own self-esteem. How wise then to be honest in all our dealings! Let us be grateful to the Almighty for all his gifts: this will ensure contentment, the chief source of happiness.

NINTH COMMANDMENT.

Thou shalt not bear false witness against thy neighbour.

The ninth commandment teaches us not to bear false witness against our fellow-creature. If we are called before a magistrate or a judge, to give our evidence as to what we may have seen or heard, we must be very careful to speak the truth. This commandment also teaches us, that we must not give to

others an ill name. We must not tell tales about each other, nor spread evil reports ; because such things produce much mischief and ill feeling among friends. If we see any one acting wrongly, it is our duty to point out the fault, and persuade the offender to do better in future ; and then, he will respect and love us. We must never speak ill of any one, even if it be the truth, much less, if it be false ; for that is one of the worst of crimes. It destroys the friendship between man and man. It creates confusion among families ; and it sometimes destroys the happiness of father and mother, husband and wife, brother and sister. We must therefore be very careful never to be guilty of slander, the hateful cause of so much mischief.

TENTH COMMANDMENT.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

The tenth commandment teaches us, that we must not covet or desire the property or goods of other people. We must not be jealous or envious of our neighbour, because he has something more than we have. We must at all times be contented with that which the Almighty gives us. Covetousness is injurious to ourselves ! It creates a fruitless desire for that which we cannot get, and the want of which, renders us restless and unhappy. Nay, more ! too often induces us to commit theft, fraud, and many other wicked actions. We should always endeavour, under God's blessing, to maintain ourselves. We should at all times be industrious, that we may enjoy the fruits of our labour, for the Scripture enjoins us, " Let thy hand labour, that thou mayest eat. Happy shalt thou be, and it shall be well with thee." We must always put our trust in God, who will bless the work of our hands. His mercy will sustain us, if we are diligent and active, as expressed in the Holy Scripture.

"The Lord will never suffer the soul of the righteous to famish."

שְׁלֹשָׁה עָשָׂר עֲקָרִים

THE THIRTEEN CREEDS, OR, CHIEF PRINCIPLES
OF OUR RELIGION.

FIRST CREED.

I believe with a perfect faith that God, blessed be his name, is the Creator, and governor of all created beings, and that he alone, has made, does make, and ever will make, every production.

In this article we confess our belief of the existence of God, who made the world, and all that is in it; there is nothing made, but there must have been a maker; and when we look at the heavens and the earth, the sun, the moon, and the stars, and observe how regular they all are in their movements, we must be convinced that some Supreme Power has made them, and that great and mighty power, is, the God whom we must worship and adore; and thus the divine Psalmist expresses it, "The heavens declare the glory of God, and the firmament sheweth the work of his hands."

SECOND CREED.

I believe with a perfect faith, that the Creator, blessed be his name, is the one and only God, his unity is unlike any other unity, of which, we can have any idea, and that he alone is our God, who was, is, and ever will exist.

In this article we acknowledge our firm belief, that God, who created the world, is the only God; that there cannot be any other; that it is quite impossible to compare Him to any being in existence; that He is

a perfect Unit, and is not made up of parts; and therefore cannot be divisible—that is to say, be divided into parts; for there is not any thing on earth, concerning which, we can form any idea, but something else may be found, if not exactly like it, yet nearly the same, nor is there any thing that cannot be reduced into parts in some way or other. This, however, is not the case with God. He is, in the true sense of the word, a perfect Unit—unequalled, one, alone, the sole Creator, and Ruler of the Universe.

THIRD CREED.

I believe with a perfect faith, that the Creator, blessed be his name, is not mortal; that he is not subject to any of those changes that are likely to occur to mortals; and that he has not any form or figure whatever.

In this article we state our belief, that God is not corporeal, that is, He is not a body; He is not a mortal, because a mortal dies; a mortal is subject to all kinds of diseases and changes in life. The Almighty is immortal and unchangeable, and therefore not subject to any of those things which occur to mortal. He is a spirit. A mortal cannot be in two places at one and the same time, whereas the Almighty is every where, and in every place, as the divine Psalmist says, "The whole earth is filled with the glory of God."

FOURTH CREED.

I believe with a perfect faith, that the Creator, blessed be his name, is the first, and will be the last, of all things.

In this article we express our belief, that the Almighty is eternal, without any beginning or end. It is evident that he must have been the first being, because he brought every thing into existence; and without him nothing could possibly have been created;

and as every thing depends solely on him, he must be eternal, and therefore cannot have any end.

FIFTH CREED.

I believe with a perfect faith, that the Creator alone, blessed be his name, ought to be worshipped ; and that we ought not to worship any other being.

In this article we acknowledge, that it is to the Almighty alone, that we must bend our soul in prayer, and not to any other being in existence ; for it is to the Almighty alone that we are indebted for all that we have, and therefore we must always bear in mind, that it is our duty on all occasions to be grateful to him ; for without God's fatherly kindness to us, it would be impossible for us to exist. That there is no power in Heaven or earth that can alter the arrangement of this great and vast universe. All, All depends on the supreme power of God. Therefore, when we pray to God, we must do so with feeling and earnestness ; and we must be sincere in our confessions before the great Judge of all mankind.

SIXTH CREED.

I believe with a perfect faith, that all the words of the prophets are true.

In this article we affirm our belief, that the Almighty has given power to the prophets to communicate to us his will, and that all which they have said is true. The Almighty, in his goodness, knowing that man, unless taught, would be but little better than the brute creation, has therefore, like a loving father to his children, sent to them, in every age, men to teach them his laws, and to instruct them to walk in the paths of virtue and piety. All this knowledge we find in the books of the prophets, and therefore we are convinced that all that the prophets have said, is true, and worthy of our implicit faith.

SEVENTH CREED.

I believe with a perfect faith, that the prophecies of Moses, our law-giver, (may his soul rest in peace) are true, and that he was the chief of all the wise men that were before him, and those who came after him.

In this article, we express our conviction of the fact, that Moses, our divine law-giver, was the greatest of all the prophets that were before him, as well as those who came after him, and that all he has said to us is certain and true; as contained in our Holy Bible. Moses was properly called the father of all the prophets. Moses was in every degree superior to all the other prophets. He was appointed to bring out the children of Israel from the land of Egypt. He was directed to go up to the Mount Sinai, and there to receive from the hand of God himself, the two tables of stone, on which were written the ten commandments.

Moses, by direction of the Almighty, performed many miracles. And unto Moses was entrusted the task of writing, from the word of God Himself, our תּוֹרָה holy law, which contains rules and laws by which the whole world is governed. We therefore justly acknowledge Moses to have been the head of all the prophets, and of all the wise men that ever existed.

EIGHTH CREED.

I believe with a perfect faith, that the law now in our possession is the same law which was given to Moses our instructor.

We believe, and are convinced that the law, now in our possession, is the very same that Moses, our lawgiver, received from the Almighty on Mount Sinai.

In order that the law might be carefully handed down from one generation to another, Moses wisely

ordained that every King in Israel should write a copy of the law for himself, so that it might not be lost or forgotten, and that thereby the king might learn to rule his people with justice and mercy. This direction was attended to by the kings who reigned during the first temple, under the inspection of the priests who lived in those days. After the destruction of the Holy Temple, the **תורה** law, in later days came into the possession of Ezra the Scribe, who made a correct copy of it, as did some of the prophets who also lived in those days, and who handed it down to their descendants. And in this way has the **תורה** law, come into our possession as it is this day. It is therefore evident, that the law we have is the same that was given to Moses by the Almighty.

NINTH CREED.

I believe with a perfect faith, that this law will never be changed; and that the Creator, blessed be his name, will never give us any other law.

We here express our conviction, that the law delivered to us by Moses, will never be changed or altered; for as this law emanates from God himself, who is eternal, and who never changes, we are sure that the law must be also eternal and unchangeable, because God's thoughts do not vary like the thoughts of man; and further, God has forbidden us to make any alteration in the law whatever. We must not add thereto, nor diminish any thing therefrom; so that it is clear and plain that no change can be made in the law of that God who is perfect, and who is eternal.

TENTH CREED.

I believe with a perfect faith, that the Creator, blessed be his name, knows all the actions and thoughts of man, as it is expressed by the divine Psalmist, "He who has formed the hearts of all men, is fully acquainted with all their works."

In this article we admit that God knows all our actions, both private and public; for as God is the Creator of every thing, so he must be acquainted with all that happens in the world; for the Almighty who is present in every place, observing all, to the world's remotest regions, He knows also our most secret thoughts, and every thing that we intend to do. Although the Almighty knows all our actions even before they take place, still he does not interfere with what we do. God has given us a free will, to act as we think proper. Our wise men have very justly said on this subject, "Every thing is under the immediate direction of God, except the fear of God." The Almighty has given us the power to act as we think best; and, according to our actions, so he will reward or punish us. At the same time; He invites us in his gracious goodness to act righteously, so that we may enjoy happiness in this world, and everlasting bliss hereafter—as Moses said to our forefathers, "I call Heaven and earth to witness, that I have set before you life and death, blessing and cursing; therefore I advise you to choose life."

ELEVENTH CREED.

I believe with a perfect faith, that the Creator, blessed be his name, rewards those who keep his laws, and punishes those who transgress them.

In this article we firmly acknowledge our belief, that the gracious God will reward those who do well, and punish those who do wrong. The Almighty, in kindness to us, has given us laws which teach us to be good, and to do that which is right; it is therefore our duty strictly to obey all the laws which he has framed for our guidance; and therefore, if we do not attend to what he has commanded us, we must naturally expect to be punished; but if we act righteously, and conduct ourselves properly, we may be sure that the Almighty will reward us for so doing, as we are taught in our law. Blessings will attend those who act cor-
תורה

rectly, and punishment will follow evil conduct. And although punishment may not immediately follow the committal of a crime, still we may be sure that God will not fail to keep his word, to punish the wicked, and reward the righteous. We should therefore, at all times, so conduct ourselves as to deserve the blessings intended for the righteous.

TWELFTH CREED.

I believe with a perfect faith, that the Messiah will come, and although his coming be delayed, I will still patiently await his appearance.

In this article, we express our hope and belief that the Redeemer will come at the time appointed, which is only known to the Almighty himself. He will gather the Israelites together, and restore the kingdom of the house of David. The Messiah will be out of the stem of Jesse, of the seed of David, and the Spirit of the Lord shall rest upon him. When the Messiah shall come, all nations shall acknowledge one Almighty God, who created the world, and all its inhabitants.

On that day when it shall please the Almighty to send the Messiah to redeem us, all people will live in peace and harmony with each other; every one will enjoy perfect happiness, and we shall all proclaim the name of the Lord our God, for ever and ever. Amen.

THIRTEENTH CREED.

I believe with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator; blessed and exalted be his name for ever and ever. Amen.

In this article we declare our true and firm belief, that in the end of time, those who now sleep in the dust will awake! that the dead will return to life. Rewards and punishments are not confined to this world; our body dies and rots in the earth, but our

soul, which is immortal, never dies; for the soul is spiritual, and returns unto God, who gave it. A time will come, when those who sleep in the dust shall awake, some to everlasting life and happiness, and others to eternal shame. They that are wise shall shine as the brightness of the heavens, and they that turn many to righteousness, shall be as the stars for ever and ever. Amen. - The Almighty in a vision, showed to Ezekiel the prophet, that a resurrection of the dead will certainly take place, when it shall please His divine will to direct it; and He gave to the prophet the following sign of resurrection: "Thus said the Lord unto these bones, Behold, I will cause breath to enter into you, and ye shall live; and then I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, and the breath came into them, and they lived and stood upon their feet." - When this awful period shall come, all mankind will be alike brought to judgment! as the prophet מלאכי Malachi has prophecied. "Then shall he return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not."

These are the thirteen articles of our belief, upon which we firmly fix our faith. If we carefully examine them, we shall be convinced of their excellence, and that they are important towards rendering us prosperous and happy in this world, and deserving the bliss of the world to come. When we observe the order in which they are arranged, we cannot fail to be inspired with heartfelt gratitude to the learned and pious רבי משה בן מימון commonly called Rambam or Maimonides, who, anxious for the spiritual welfare of his nation, has comprised the whole of the Jewish creed into these thirteen articles; commencing with the acknowledgment of the existence of a God, and gradually progressing, till he closes with

the resurrection of the dead from the grave, to receive judgment from the hand of the great Author of all nature.

Grant O God ! that thy law may ever be read and studied by us, that we may thereby become wise ; that we may ever be impressed with thy unceasing goodness to all mankind ; and that by strictly adhering to the wholesome rules of life laid down in thy law, for our use and guidance, we may deserve thy grace while here on earth, and share the bliss reserved for the righteous in the world to come. Amen.

A LIST
OF THE
MONTHS OF THE JEWISH YEAR,
CONTAINING AN
ACCOUNT OF EVERY FAST AND FESTIVAL,
OCCURRING IN EACH MONTH,
TOGETHER WITH
A FULL EXPLANATION OF THE ORIGIN AND REASON
OF ITS INSTITUTION.

THE Jewish year is divided into twelve months, and every third year another month is added, which is called **וַאֲדָר** or **אֲדָר שֵׁנִי** Adur Shynnee, which signifies Second Adur.

The year that has thirteen months is called **שְׁנַת עֵבוֹר** *Leap year*.*

The following are the names of the months.

נִסָּן Ne-son	תִּשְׁרִי Tish-ree
אֲיָר E-yor	מַרְחֶשֶׁן Mor-hesh-von
סִיוֵן Se-von	כִּסְלִי Kis-lyve
תְּמוּזָה Tom-mooz	טִיבֵּשׁ Ty-vice
אָב Av	שְׁבֹט Shvott
אֶלּוּל El-lool	אֲדָר A-dur.

* See the end of the Book for a full explanation of the Jewish Months and Years.

נִסָּן

NESON.

נִסָּן Neson is called the first month, because in this month the children of Israel were brought out of the land of Egypt. In order therefore to distinguish this month more particularly, it is placed at the head or beginning of the months, as it is written in the Holy Bible.

“ This month shall be to you the first of months; it shall be to you the first of all the months of the year.”

נִסָּן Ne-son has always thirty days, from about the twentieth day of March to the eighteenth day of April. The fourteenth day of this month is called עֶרֶב פֶּסַח Arav Pasoch the day before Passover. All bread, beer, or any liquors made of grain must be removed from the house, as also all vessels which may have been used for these things.

In the evening of the fourteenth day, the festival of פֶּסַח Passover begins, and continues eight days; during these eight days no leaven of any kind is allowed to be eaten, or used for any purpose. The Festival of פֶּסַח Passover is also called חַג הַמִּצּוֹת Feast of unleavened Cakes. Previously to the destruction of our Holy Temple in Jerusalem, the Passover lamb was offered up in the afternoon of עֶרֶב פֶּסַח A-rav Pa-soch with much joy and gladness, and it was eaten in the evening in each family.

The two first, and the two last days of the Festival must be kept holy, and sacred to the Lord. On these days we must not do any work, or attend to any business whatever, they must be kept as strictly as שַׁבָּת Sabbath. The four middle days are called חוֹל הַמּוֹעֵד Houl-Hom-moung-ide.

On these days we are allowed to work and follow our occupation, restricting ourselves to the performance of such things as are absolutely requisite.

The Festival of Passover is ordained to commemorate the goodness of the Almighty in having heard the cries of the children of Israel when cruelly persecuted by the Egyptians.

And the Lord sent Moses to deliver the children of Israel out of the land of Egypt, from slavery and hard bondage; to bring them into a land flowing with milk and honey, namely, the land of Canaan, as promised to our pious forefather Abraham.

On **עֶרֶב פֶּסַח** every first-born son must fast, in gratitude to the Almighty, who, when he slew all the first-born of the Egyptians on the night that our forefathers left Egypt, passed over all the houses of the Israelites, and not one of them was slain, or even hurt.

The **שַׁבָּת** Sabbath before **פֶּסַח** Passover is called **שַׁבָּת הַגָּדוֹל** Sabbath Hag-go-dowl "the great Sabbath," because this day happened to be the tenth day of the month, when God commanded the children of Israel to take every one a lamb in the sight of the Egyptians. And as the Egyptians worshipped the lamb as their God, it may be supposed that they would have punished the Israelites for the slaughter of that animal; but they did not venture to hurt them, although they saw them take the lamb to kill. We have therefore ever considered this to be one of the great miracles which the Almighty wrought for our forefathers in Egypt; and we accordingly hold this **שַׁבָּת הַגָּדוֹל** as a very sacred day.

CEREMONY OF THE FIRST TWO NIGHTS OF **פֶּסַח** PASSOVER, TERMED THE **סֵדֶר**

On the first two nights of **פֶּסַח** the table being prepared as usual on Sabbaths and Festivals, three plates are put thereon; in one is placed three **מַצּוֹת** Mats-ous Passover cakes; in another, the shank bone of the shoulder of a lamb, and an egg roasted; and in the third is

put some chervil or parsley, and horse-radish ; as also a cup of vinegar or salt water, and a mixture of apples, almonds, and cinnamon, which are called חֲרוּסֵת Ha-rou-ses.

The bone of the lamb is in memory of the קָרְבַּן פֶּסַח "Passover Offering." The egg is to remind us of the קָרְבַּן חֲגִיגָה the offering in honour of the Festival. The bitter herbs are eaten because the Egyptians made our ancestors' lives bitter by slavery in Egypt. The חֲרוּסֵת is in memory of the bricks and mortar used by the people in Egypt. The table being thus laid, every one of the family is seated, and each has a glass of wine before him. On this night every one at table drinks four glasses of wine, commonly called אַרְבַּע כּוֹסוֹת Ar-bang-Cou-sous *four cups*.

The master of the house then begins the הַגְדָּה *Haggodo*, which relates the redemption of our forefathers from Egypt, and contains praises and thanksgivings to the gracious God for his kindness and mercy.

On these two nights all Hebrew servants are allowed to sit at table during the ceremony, because we were all equally in bondage ; and therefore it is proper that every one of us should return thanks to God for his goodness, in delivering us from a state of slavery.

During the time the Holy Temple stood in Jerusalem, a sheaf of the first ripe corn was offered up to the Lord on the sixteenth day of the month נִיסָן which is the second day of the פֶּסַח Passover and from that day, fifty days were ordered to be counted until the Festival of שָׁבוּעוֹת Pentecost, or Feast of Weeks. In memory of this, we attend the Synagogue every evening from the second night of פֶּסַח until שָׁבוּעוֹת and count the days, and say the blessing of the עוֹמֶר Oumer ; this is what is called the עוֹמֶר meaning a measure of corn, which was brought as an offering to the Lord.

אֶיֶר

E-YOR.

The second month is called אֶיֶר E-yor. It has always twenty-nine days, from about the nineteenth day of April to the seventeenth day of May. The eighteenth day of this month is known by the name of לֵג בְּעוֹמֶר Log-Bo-ou-mer the thirty-third day of the counting of the Oumer.

This day is held as a holiday among the scholars; it is properly called the Scholars' Feast, because it is said, that in the time of (רַבִּי עֲקִיבָא) a learned Rabbi, there was a plague which destroyed a great many of his pupils. This plague ceased on לֵג בְּעוֹמֶר and, therefore this day is held as the Scholars' feast.

In this month the three fast days are held, called יוֹם שְׁנֵי חֲמִישֵׁי וְשִׁנִּי viz., Monday, Thursday, and the following Monday.

These fasts have been ordered by our wise men to take place shortly after the festival of פֶּסַח to atone for any neglect of duty to God during the period of our festivity. These days have therefore been directed to be held as fast days, on which we add the prayers called סְלִיחוֹת supplication for forgiveness.

יּוֹם שְׁנֵי means, the second day of the week, Monday.

יּוֹם חֲמִישִׁי the fifth day, Thursday.

יּוֹם שְׁנֵי and the following Monday.

סֵיוֹן

SE-VON.

The third month is called סֵיוֹן Se-von, which has always thirty days, from about the eighteenth day of May to the sixteenth day of June.

On the sixth and seventh days of this month we celebrate the Festival of שבועות Pentecost, or Feast of Weeks.

This feast is called שבועות or weeks, from its being reckoned by the weeks. Forty-nine days, or seven complete weeks, are counted from the second night of פסח and on the fiftieth day, the festival of שבועות commences, which is the evening of the fifth day of the month סיון.

The first day of שבועות is also the memorable day, on which the great God appeared on Mount Sinai, and gave to our ancestors the תורה Holy Law.

This took place in the third month after their departure from Egypt.

It is customary for religious persons to employ the first night of שבועות in reading certain portions of the Bible and the Mishna, together with prayers composed for the occasion, in gratitude to God for having given us His holy law, which teaches us to do all that is good.

שבועות is also called חג הקציר Harvest Feast, because in Palestine the harvest commenced directly after the Passover. It is also called יום הבכורים the day of the first ripe fruits, because, on this day, the first fruits were brought as an offering in the Temple.

The three days immediately preceding שבועות are called שלשת ימי הגבלה "the three days of bordering;" because Moses, our law-giver, was directed by the Almighty to border the Mount, and to caution the people not to come near to it, and to prepare themselves for the event at the end of three days.

תָּמוּז

TOM-MOOZ.

The fourth month is called תָּמוּז Tom-mooz, which has always twenty-nine days, from about the seventeenth day of June to the fifteenth day of July. On the seventeenth day of this month is held a fast called שְׁבַעָה עָשָׂר בְּתָמוּז This fast is held in commemoration of the dreadful sufferings of our forefathers in Jerusalem. On this day Jerusalem was taken by the Romans, just before the destruction of the second Temple; and it was on this day, that Moses brake the לוחות tables of stone (on which were written the Ten Commandments), when he came down from the Mount (where he had been forty days and forty nights), and saw the people of Israel worshipping the molten calf.

אָב

AV.

The fifth month is called אָב which has thirty days, from about the sixteenth of July to the fourteenth of August. On the ninth day of this month, a solemn fast is held, called תְּשַׁעָה בְּאָב This fast is held in memory of the destruction of the first and second Temples, which occurred on the very same day, in the month of Av. On both these occasions, our nation was very cruelly treated by the enemy. Thousands of the people perished at the destruction of the Temples, by famine, captivity, and the sword. This ninth day of אָב is mournfully distinguished as the fatal day when all the glory of our nation was overthrown, the Temples were burnt, and the people were carried into captivity to Babylon, and other places; and thus the Jewish kingdom was entirely destroyed. Aware of the

extent of our loss, and sensible that the nation deserved such a punishment, for the many crimes which they had committed, although repeatedly warned by the prophets of the Lord to repent, and cease to do evil; we at this day continue to lament the loss of our country, and the extinction of our glory; and every year, the ninth day of the month אב Av, is kept as a principal day of mourning, and fasting, and praying to God that he will restore us to our former station in the land of our forefathers.

The fast begins on the evening of the ninth day, when the Book of איכה I-cho, Lamentations of Jeremiah, is read in the synagogue. The Lamentations called קינות Ke-nous, are also read in the morning, together with other prayers, composed for the occasion.

After this day, the month is usually called מנחם Av, particularly when we date a letter. מנחם *signifies Comforter*. The תשעה באב after שבת is called שבת נחמו Shabbos Nahamu, the Sabbath of Comfort.

The fifteenth day of this month is known by the name of חמשה עשר באב Ha-mish-sho O-sur Bo-av. This was formerly kept as a day of feasting among the young. The young females of the Israelites formerly kept this as a day of merry-making, with dancing and other amusements, in memory of the cessation of the war between the tribe of Benjamin, and all the other tribes of Israel, which was pacifically settled among them by the young females. The history of this transaction is to be found in the two last chapters of the Book of Judges.

אלול

EL-LOOL.

The sixth month is called אלול *Ellool*, which has

always twenty-nine days, from about the fifteenth of August, to the twelfth of September.

In the computation from the creation of the world, this is the last month of the year; but from the month of נִסָּן it is only the sixth month. On the first day of this month, we begin to blow the שׁוֹפָר Shou-fur, Trumpet, in order to remind the people that the new year is approaching, and that they shall repent of the sins which they may have committed during the past year. The days during the last week of this month are called יְמֵי הַפְּלִיחָה Ye-my Hos-le-cho, days of supplication for forgiveness of sin.

Additional prayers called סְלִיחוֹת Se-le-chous, are read in the synagogue at the break of day. Many persons fast on these days; thus closing the year with true devotion and repentance.

תִּשְׁרִי

TISH-REE.

The seventh month is called תִּשְׁרִי Tish-ree which has always thirty days, from about the thirteenth day of September to the twelfth of October.

On the first and second days of this month is held the festival of ראש־הַשָּׁנָה Roush Ha-sho-no, New Year's Day. This is the beginning of the new year; for as the month of נִסָּן is the head or beginning of the months; so is תִּשְׁרִי the head or beginning of the year.

יום־הַזִּכְרוֹן is called in the Bible יוֹם הַזִּכְרוֹן Youm Ha-zic-co-roun, "a day of memorial," signifying, that we should call to mind, our actions during the past year, and pray to the Lord to pardon our sins.

It is also called יוֹם תְּרוּעָה Youm Tru-oh, "a day of blowing of trumpets," as recorded in the Bible. "And in the seventh month, on the first day of the month, ye shall have an holy convocation, ye shall do no servile work; it is a day of blowing the trumpets."

ראש השנה is also called **יום הדין** Youm Hod-deen, a day of trial to our souls. Respecting this day, our wise men have said, This is the day on which the world was brought into existence; this is the day on which the Great God causes all his creatures to stand in judgment before him.

ראש השנה must be kept as sacred as **שבת**. No work of any kind may be done. This day is the first of the **עשרת ימי התשובה** Ah-sa-res, Yemy Hatshuvoh, ten days of penitence; during which time, we should repent, and confess our sins; and we earnestly pray to the Almighty, that he will write us in the book of life, and grant us a happy new year.

The days from **ראש השנה** till after **יום כפור** Youm Kip-pur, are called **ימים נוראים** Yo-meem Now-rokem, awful days, or *days of reverence*.

The **שבת** between **ראש השנה** and **יום כפור** is called **שבת תשובה** Shob-bos Tshu-voh, the Sabbath of Penitence, it being one of the ten days of repentance.

The third day of **תשרי** is a general fast, called **צום גדליהו** the fast of Gedaliah, in memory of the murder of that pious man. Gedaliah was the son of Ahikam, whom Nebuchadnezzar, King of Babylon, had made the chief of the Israelites who remained in their own country, after the destruction of the first Temple. Gedaliah was on this day slain, with many of his friends, by Ishmael. We therefore continue to deplore the loss of that great man, by fasting and lamenting every year, on the third day of the month **תשרי** being the day on which Gedaliah was slain, as already mentioned.

יום כפור YOUN KIPPUR.

DAY OF ATONEMENT.

The tenth day of **תשרי** is called **יום הכפורים** Day of Atonement; it is the last of the ten days of penitence.

On this day, as commanded in our holy law, a solemn fast is decreed for the pardon of sin, to all those who are sincere and true in their repentance. This solemn fast is held on the tenth day of this seventh month תִּשְׁרִי from the evening of the ninth day to the evening of the tenth day.

This day is considered the most holy day in the year; it is set apart entirely for fasting, praying and repentance, as it is related in the Holy Bible. "On the tenth day of the seventh month, is the day of atonement; it shall be to you a day of holy convocation; and ye shall afflict your souls (by fasting). Ye shall do no work on that same day; for it is a day of atonement, on which you shall be pardoned before the Eternal, your God. It shall be to you a complete day of rest, and you shall afflict your souls (by fasting). On the evening of the ninth day you shall begin, and keep your resting-day until the next evening." So sacredly is this day to be observed, that we may not even wear our shoes, nor wash or refresh ourselves, as on other days.

During the period of the existence of the Holy Temple in Jerusalem, this יוֹם כִּפּוּר day of Atonement, was a day of great solemnity; the whole nation was fasting and praying; the Holy Temple was attended by the כֹּהֲנִים Cou-ha-neem, priests, who were engaged in their duties; and the לְוִיִּם Le-ve-yim, Levites, who were occupied in singing praises to the Almighty. יוֹם כִּפּוּר was the only day in the year when the כֹּהֵן הַגָּדוֹל Cou-hyne Ha-go-dowl, High Priest, was allowed to enter the קֹדֶשׁ הַקֳּדָשִׁים Kou-desh Ha-co-do-sheem, the most holy place in the Temple.

The high priest had very sacred duties to perform on this day: he had to offer the sacrifices, as commanded in the Holy Bible; to pray for himself and his family, as well as for the whole congregation, before the altar of the Most High God, the gracious Judge of mankind. The ceremonies of the day were

peculiarly grand, solemn and sacred; and great was the anxiety of the people, who crowded the courts of the Temple, to listen with attention to the prayers of the high priest; and at the conclusion of every prayer, when the most holy name of the Great God was pronounced by the **כָּהֵן הַגָּדוֹל** the whole nation fell upon their faces, exclaiming,

כְּבוֹד	יֵשׁ	בְּרוּךְ
Ke-voud	Shyme	Boruch
וְעַד	לְעוֹלָם	מְלִכּוּתוֹ
Vo-ed	Le-ou-lom	Molehu-sou

"Blessed be the name of his glorious kingdom, for ever and ever."

And when the comforting word **תִּתְהַרְרֵנּוּ** Tit-ho-ru, ye are pure, was heard from the mouth of the high priest, every heart rejoiced, and was happy. At night the people returned home, grateful to the Almighty, who had again received them into his favour, and pardoned their sins. Alas! at present we are deprived of all this glory, for we cannot offer sacrifices in any place, except the Holy Land. We therefore remain the whole of the day **יוֹם כִּפּוּר** in our synagogues, praying and fasting, and imploring God's mercy to favour us with pardon for all our past sins, and to be kind to us for ever. Amen.

יוֹם כִּפּוּר is also a day for reconciliation and peace-making between man and man, for no one can expect to be forgiven by the Almighty, unless he be in amity and concord with his fellow creature. Then, and then only, can he hope for pardon from the Almighty.

סֻכּוֹת SUC-COUS.

FEAST OF TABERNACLES.

On the fifteenth day of the month, **תֵּשַׁבֵּי** commences the festival of **סֻכּוֹת** tabernacles. It is also called

חג האסיף Hog Ho-oh-seef, the festival of gathering in the harvest, when all the wine, oil, and all the fruits were formerly housed, with grateful acknowledgments to the Almighty, who provides for our wants in every season of the year.

The festival of **סוכות** is so called, because when our ancestors came out of Egypt, they journeyed forty years in the desert, dwelling in booths or huts during that period, until their arrival at the promised land Canaan.

The festival of **סוכות** begins on the eve of the fourteenth day of the month, **תשרי** and continues altogether nine days, in the following manner:—

The first two days are held sacred, and called **מקראי קדש** Mik-ro-hi kou-desh, Holy Convocations. The five middle days are called **חול המועד** Houl-ham Moun-ide.

The seventh day is called **הושענא רבא** Houshano Robbo, which is esteemed more sacred than the other days of **חול המועד**.

The eighth day is called **שמיני עצרת** She-me-nee Ah-tsa-res, Solemn Assembly, or Conclusion Feast.

The ninth and last day is called **שמחת תורה** Sim-chos Tou-roh, the rejoicing of the law.

In the Holy Bible it is commanded, that on the fifteenth day of the seventh month, shall be held the feast of tabernacles unto the Lord. “And ye shall take you on the first day, the boughs of goodly trees, and branches of palm trees, the boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days. Ye shall dwell in booths seven days, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt, I am the Lord your God.”

In commemoration of the children of Israel having lived in booths in the wilderness, and in gratitude to God for his goodness to our forefathers, in sheltering them in the waste desert, we at this day, during the seven days of סֻכּוֹת dwell in booths, erected for that purpose, which we call סֻכּוֹת succous. It is ordered, that on סֻכּוֹת we are to take of the fruit of a beautiful tree, this is the אֶתְרוֹג Esroug *Citron*. Branches of palm trees, which we call לוּלָב Luluv. Branches of the three-leaved myrtle, called הֶדְסִים Hadassim, and willows of the brook, called עֲרֻבוֹת Arovous. These four kinds are used during the seven days of סֻכּוֹת when we say הִלֵּל in the synagogue, praising the Lord in honour of the festival.

During the middle days called חוֹל הַמּוֹעֵד we are allowed to attend to business, and to follow our occupation as our means of subsistence, restricting ourselves to the performance of such things as are absolutely requisite.

The seventh day is called הוֹשַׁעֲנָא רַבָּא which is kept more strictly than the other days of חוֹל הַמּוֹעֵד. On this day we pray to the Almighty, that the rain from Heaven may tend to make the earth fruitful; at the same time we thank and praise the Almighty, who has not suffered the fruits of the earth to be parched for want of water.

It is customary for religious persons to employ the night of הוֹשַׁעֲנָא רַבָּא in reading the whole of the Book of Deuteronomy, as also the whole of the Psalms, together with prayers suitable for the occasion, hoping that we may have been forgiven of the sins we may have committed during the past year; and supplicating the Deity, in his mercy, to grant us life, peace, and happiness during the new year.

The eighth day is called שְׁמִינִי עֶצֶת Solemn

Assembly, or conclusion of the feast. On the eighth day, you shall have the feast of conclusion, and on it you shall do no manner of work; this day must also be kept as sacred as the first days. On this day we humbly pray to God for rain to cherish the produce of the earth, for the sustenance of his creatures.

The ninth and last day of the festival is called **שְׂמֵחַת תּוֹרָה** the rejoicing of the law. On this day we read the last section of the **תּוֹרָה** and then immediately commence a part of the first section. We rejoice in the holy law with which the Almighty has favoured us, which points out to us the road to happiness in this world, and eternal bliss hereafter. The person who is called to the reading of the last portion on this day is termed **חֲתָן תּוֹרָה** Ha-san Tou-roh. And he who is called to the reading of the first portion of Genesis, is designated **חֲתָן בְּרֵאשִׁית** Ha-san Be-ry-shes.

The **שְׂמֵחַת תּוֹרָה** immediately following **שַׁבַּת** is known by the name of **שַׁבַּת בְּרֵאשִׁית** Shob-bos Be-ry-shees.

מְרֵחֶשְׁוֹן or חֶשְׁוֹן

HESHVON OR MORHESHVON.

The eighth month is called **מְרֵחֶשְׁוֹן** or **חֶשְׁוֹן**. It has sometimes twenty-nine, and at other times thirty days, from about the thirteenth of October to the twelfth of November.

In this month the three fasts are held, called **שְׁנֵי חֲמִישֵׁי וְשָׁנִי** Monday, Thursday, and the following Monday. These fasts have been ordered by our wise men to take place shortly after the festival of **סֻכּוֹת** lest during the festival we should have been occasionally unmindful of our duty to God. These days have therefore been directed to be held as fast days, on which we add the prayers called **קְלִיחוֹת** supplication for forgiveness.

שני means the second day of the week, *Monday*.

חמישי the fifth day, Thursday; and the second שני signifies the following Monday.

כסליו

KIS-LYVE.

The nine month is called כסליו it has sometimes twenty-nine, and at other times thirty days, from about the thirteenth day of November to the eleventh of December.

On the twenty-fourth day of this month in the evening the feast of חנוכה Ha-nu-cho, commences, and continues for eight days. During the time of the second temple, Antiochus, a tyrant of the Greek nation, cruelly oppressed the Jews, not only in Palestine, but wherever they were subjected to his power. מתתיהו

Mattathias, the High Priest of the family of חשמונאי Hoshmounoy, together with his sons, combined with others to resist this tyrant. They defeated the Grecian army, and restored in the Temple the holy worship of God, which had for some time been forbidden by the cruel Antiochus. When the temple was re-opened, and consecrated for the worship of God, the oil used for the מנורה Me-now-roh, golden candlestick was found to be very deficient in quantity, and scarcely enough to suffice for one day's service, the Greeks having defiled the greater part. This small quantity, however, by a miracle of the Almighty, continued to burn for eight days, when fresh oil was procured. In commemoration of this, we every year on the twenty-fourth day of the month כסליו Kislive, at night, commence burning a taper, or light called חנוכה Hanucah light, adding another for every evening until the conclusion of the festival; and we say הלל Hallel every day, praising the Lord for all the miracles which he has wrought for us, and for the favors he has ever bestowed on us.

טבת

TI-VYSE.

The tenth month is called **טבת** which has always twenty-nine days, from about the twelfth day of December to the ninth of January.

On the tenth day of this month is held a fast day, called **עשרה בטבת** Ah-so-roh Be-ty-vyse, because on this day Nebuchadnezzar King of Babylon, began the siege of Jerusalem during the existence of the first temple. This event may be considered the fatal beginning of all the troubles and miseries that befell our nation, and in memory of this, we every year on the tenth day of **טבת** fast, and lament our loss; and we say the prayers called **קליחות** composed for the occasion.

שבט

SHVOTT.

The eleventh month is called **שבט** Shvott, and has always thirty days, from about the tenth day of January to the eighth of February. The fifteenth day of this month is celebrated as **ראש השנה לאילנות** Roush Ha-sho-noh Lo-e-lo-nous, New Year's Day for the trees, it being generally supposed that on this day they receive fresh sap.

It is customary for the pious amongst us to assemble on the eve of the fifteenth of this month, and to collect various kinds of fruits, over which they pronounce a blessing, and offer their praises in gratitude to the Almighty, who so graciously regulates every thing to grow in its proper season, for our use and benefit.

אדר

ADUR.

The twelfth month is called **אדר** Adur, which has

in a regular year only twenty-nine days, but in a leap year it has thirty days, from about the ninth day of February to the tenth day of March.

In a leap year the thirteenth month called **אָדָר שֵׁנִי** Adur Shy-nee, Second Adur, has always twenty-nine days.

The thirteenth day of the month Adur is held as a fast day called **תַּעֲנִית אֶסְתֵּר** Tang-ah-nees Es-tire, the fast of Esther, in commemoration of the fast instituted by Queen Esther. If the thirteenth of *Adur* happens to be on **שַׁבָּת** the fast is held on the previous Thursday.

The fourteenth of **אָדָר** is a day of rejoicing called **פּוּרִים** Purim, in memory of the great deliverance of our nation from the cruel hands of the wicked **הָמָן** Hamman, who had appointed this day for the destruction of all the Jews in the kingdom of Persia, but through the agency of the pious Mordecai, and Queen Esther, and by the goodness and mercy of God, this day, instead of being a day of sorrow to the children of Israel, became a day of joy and thanksgiving. In the evening of the thirteenth, and in the morning of the fourteenth day of **אָדָר** Adur, the Book of Esther, containing the History of **פּוּרִים** Purim, is read in the Synagogue, from a written roll of parchment, which is called **מִגִּלָּה** Me-gil-lo. The day is celebrated with feasting and rejoicing. Also gifts are interchanged, and alms are given to the poor, as is stated in the Book of Esther. "Ye shall make them days of feasting and rejoicing, sending presents one to another, and distributing gifts to the poor."

The fifteenth day of **אָדָר** is called **שׁוּשַׁן פּוּרִים** Shu-shan Purim. This is also held as a day of feasting and merry-making, but the **מִגִּלָּה** Megillo, is not read on this day.

יִוֹם כִּפּוּר קָטָן YOUUM, KIPPUR KOTUN.

MINOR DAY OF ATONEMENT.

The day before ראש חודש New Moon, is called יִוֹם כִּפּוּר קָטָן a minor day of atonement. It is customary for the pious of our nation to fast on this day, and to call themselves to account for their actions during the past month.

In the afternoon of this day, we attend the Synagogue to read the prayer of מִנְחָה Min-cho, somewhat earlier than usual, on which occasion we say קְלִיחוֹת Selee-chous, supplicating the Almighty to forgive our sins. This day is therefore called יִוֹם כִּפּוּר קָטָן a minor day of atonement.

ראש חודש

NEW MOON, OR FIRST DAY OF THE MONTH.

The first day of the month is called ראש חודש New Moon, the first day of every month being reckoned by the New Moon. In ancient times, among the Israelites, the appearance of the New Moon was announced by the blowing of trumpets, and the offering of a special sacrifice; as described in the Holy Bible, in the tenth chapter of the Book of Numbers. "Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, that they may be to you for a memorial before your God."

On ראש חודש Roush-Howdesh, we add the Psalms called הַלֵּל Hallel, in our morning prayers, to praise and glorify the Almighty for his goodness to us at all times, and at all seasons. It sometimes occurs that the months have two days, celebrated as ראש חודש

On these occasions the same order of prayers is observed as when there is but one day.

אַרְבַּע פְּרָשִׁיּוֹת

AR-BANG POR-SHE-YOVS.

There are four Sabbaths previously to the festival of פֶּסַח Passover, which are more particularly distinguished than the rest, and are known by the name of אַרְבַּע פְּרָשִׁיּוֹת as follow:—

פְּרַשַׁת שְׁקָלִים

POR-SHOS SHKO-LEEM.

The last Sabbath in the month שֵׁבַט Shvott is called פְּרַשַׁת שְׁקָלִים On this day we read that portion of the תּוֹרָה describing the payment by the children of Israel, of their half shekels, which were small silver coins, collected during the existence of the Temple, for the purchase of the daily sacrifices, which were offered up to the Lord, as an atonement for sin. It was, therefore, directed, that the rich and the poor should give equal portions. And, as in the present day, the shekels cannot be applied to the purchasing of sacrifices, sums in lieu thereof are collected and given to the poor. This is what is understood by giving that which is commonly called מַחֲצִית הַשְּׁקָל Ma-ha-tsis Ha-sha-kel, on the night of פּוּרִים before the reading of the מְגִלָּה

פֶּרֶשֶׁת זְכוֹר

PORSHOS ZO-CHOUR.

The פֶּרֶשֶׁת זְכוֹר before the feast of פּוּרִים is called פֶּרֶשֶׁת זְכוֹר. On this Sabbath we read that portion of the תּוֹרָה wherein it is commanded, that the memorial of עֲמָלֶק Amalek should be blotted out. הָמָן Haman, who was desirous of destroying the whole Jewish race, was descended from Amalek, and therefore on this שַׁבָּת we read the chapter relating to the command before referred to; and from this circumstance this שַׁבָּת is called פֶּרֶשֶׁת זְכוֹר.

פֶּרֶשֶׁת פָּרָה

POR-SHOS POROH.

The third שַׁבָּת in the month אֲדָר Adur, is called פֶּרֶשֶׁת פָּרָה. On this day is read the chapter in the Bible relating to the offering of the פָּרָה אֲדָמָה Red Heifer, the ashes of which were made use of to purify the unclean. This chapter was formerly read, in order to remind the people to prepare themselves, so that they might be enabled to keep the feast of Passover.

The people who lived at a distance from יְרוּשָׁלַיִם Jerusalem, began to set out on their journey on the first day of the month Neson, so that they might arrive in due time; and all those who were unclean from touching a dead body, were obliged to be sprinkled with water on the third day, as also on the seventh day, otherwise they could not enter the holy Temple.

In memory of this, we on the שַׁבָּת above named, read the chapter of the פָּרָה אֲדָמָה and it is therefore called פֶּרֶשֶׁת פָּרָה.

פֶּרֶשֶׁת הַחֹדֶשׁ

POR-SHOS HA-CHOU-DESH.

The Sabbath before the first day of נִסָּן Neson, is called פֶּרֶשֶׁת הַחֹדֶשׁ this occurs sometimes on the day of ראש הַחֹדֶשׁ On this day we read the chapter in Exodus, which contains the commandment of the Almighty, that the month of נִסָּן should be the beginning of the months of the year; as also an account of the manner in which the Paschal Lamb was to be offered. This chapter is read on this day, in order to remind the people to prepare themselves for the festival of פֶּסַח Passover then approaching. This day, is therefore known by the name of פֶּרֶשֶׁת הַחֹדֶשׁ

שְׁלֹשׁ רִגְלִים

SHO-LOUSH REGO-LEEM.

The three festivals of פֶּסַח Passover, שָׁבוּעוֹת Pentecost; and סֻכּוֹת Tabernacles, are called שְׁלֹשׁ רִגְלִים because on these festivals, it was customary for all the Israelites to repair to Jerusalem, there to offer sacrifices to God, and praise the Lord for his kindness. These visits to Jerusalem were intended to excite the people to virtue and religion.

On the second day of the festival of סֻכּוֹת Taber-

nacles, it was usual for the king or the chief of the nation, to read a great portion of the Pentateuch to the people, to give them religious instruction, and to exhort them to fear the Eternal their God, and to observe all the words of his holy law, which was given as an inheritance to the sons of Israel.

All the **יָמִים טוֹבִים** Yo-meem Tou-veem, Festivals, except **יוֹם כִּפּוּר** day of Atonement, differ from the **שַׁבָּת** in this respect. On **יוֹם טוֹב** Youm Touy, we are allowed to kindle fire, to cook, and bake all our food, and do every thing which may be required in preparing our food, as we read in the Bible.

“No labour shall be done on the holy days, but whatsoever serves as food for man, this alone may be done for you.”

THE **תּוֹרָה** HOLY LAW, IS COMMONLY NAMED
חֲמִשָּׁה חוּמְשֵׁי תּוֹרָה PENTATEUCH, OR FIVE
 BOOKS OF MOSES.

It is divided into five books, the name of each book is taken from the first word with which such book commences.

בְּרֵאשִׁית GENESIS

וַיִּקְרָא LEVITICUS

שְׁמוֹת EXODUS

בְּמִדְבָּר NUMBERS

דְּבָרִים DEUTERONOMY.

בְּרֵאשִׁית

GENESIS.

This book is called Genesis. It signifies Generations, because it contains the history of the Creation of the World; of the first ages of mankind; the account of the flood; as also the history of the lives of the Patriarchs, from the beginning of the world to the death of Joseph.

שְׁמוֹת

EXODUS.

The word Exodus signifies a going out, or departing from one place to another. This book contains a full account of the slavery of the Israelites in Egypt, the plagues inflicted on Pharaoh and his people, for their disobedience to the command of God, and the final release of the Israelites from Egypt. It relates also the journeying of the Israelites through the wilderness, and how they were fed with the מַן *Manna*, which the Almighty caused to rain from Heaven. This book describes also, how the Almighty vouchsafed to appear on Mount Sinai, and delivered to all the people the Ten Commandments. It also contains a description of the Tabernacle, and all its furniture, which were devoted to God's holy service.

וִיקְרָא

LEVITICUS.

The Book of Leviticus is so called, because it comprises all the duties of the Priests and the Levites, together with a description of the sacrifices and offer-

ings that were to be under direction of that holy order of men, who were of the tribe of Levi.

It contains also a series of religious and moral laws, pointing out the duties man owes to his God, to himself, and to his fellow-creature; this is followed by the history of all the festivals.

בְּמִדְבָּר

NUMBERS.

This book is called Numbers because it describes the numbering of the people in the wilderness; the history of the spies sent by Moses to search the land; the rebellion of Korah and his party; the history of the travels of the Israelites till their arrival at the promised land; as also the appointment of Joshua as captain of the army under the immediate direction of Moses.

דְּבָרִים

DEUTERONOMY.

The fifth and last book of the Pentateuch is called Deuteronomy, which signifies a repetition, because this book recapitulates all the principal laws, and a great portion of the history contained in the previous four volumes. This book was recited by Moses himself to the Israelites a short time before his death.

The concluding chapter relates the death of Moses, and how he was buried by the hand of God himself. Thus the five Books of Moses contain the history of the Creation of the world, and also the history of our nation to the death of מֹשֶׁה רַבֵּינוּ Moses, our legislator.

The Pentateuch is divided into fifty-two portions called קִרְוֹת Se-do-rous, for the fifty-two weeks in the year. One of these portions is read every Sabbath till the whole Pentateuch is finished.

Each part is again subdivided into seven פְּרָשִׁיּוֹת chapters, which are read in the synagogue to seven persons, who are called to the law for that purpose. This is what is generally understood by the term קְרִיאַת הַתּוֹרָה Kre-os-Ha-touroh, the reading of the law.

The portion of the day being finished, the eighth person is called to read a portion of the Prophets called הַפְּטָרָה Haph-to-rah, conclusion.

Mondays and Thursdays are also called קְרִיאַת הַתּוֹרָה days for reading the law. On these days, as also on שַׁבָּת Sabbath to מְנַחֵה Min-cho, afternoon service, we read the first chapter of the portion intended to be read on the following שַׁבָּת Sabbath. Moses, our law-giver, and the prophets who succeeded him, directed that a portion of the law should be read on these days, so that the people might not be three days without reading in the Law of God.

הַפְּטֻרָה HAPH-TO-ROH.

CONCLUSION.

The event which gave rise to the reading of the **הַפְּטֻרָה** or portion of the Prophets is as follows;—

After Antiochus Epiphanes had smitten the Egyptians, he made war with Israel in Jerusalem, used the people very cruelly, and polluted the Holy Temple. He then gave orders to destroy all the books belonging to the Israelites, and prohibited the reading of the weekly portions of the **תּוֹרָה** law on **שַׁבָּת** Sabbath.

At this time, the people selected certain chapters in the Books of the Prophets, which corresponded, as nearly as possible, with the text of the weekly portion of the Pentateuch. These chapters were read instead of the portions of the **תּוֹרָה**. This practice was continued till the time of Judas Maccabees, who, assisted by his party, conquered the cruel Antiochus. After this conquest, the reading of the weekly portions of the **תּוֹרָה** was resumed.

In commemoration of this event, we continue, at this day, to read the portion of the Prophets on every **שַׁבָּת** Sabbath, and **יָמִים טוֹבִים** Festivals, after the reading of the **תּוֹרָה** Law. This is therefore called **הַפְּטֻרָה** Conclusion.

אַרְבַּע כְּנָפוֹת AR-BONG CON-FOUS.

OR, FOUR CORNERS.

In obedience to the command of the Almighty, as contained in the fifteenth chapter of the Book of Numbers, every male of the Jewish nation must wear a garment made with four corners, having fringes fixed at each corner. These fringes are called צִיצִית Tse-tsis, or, memorial fringes; and the garment itself is termed אַרְבַּע כְּנָפוֹת from its having four corners.

In the synagogue, during the morning prayers, a scarf with fringes attached to it, is worn, which is called מְלוּלָה Tol-lece, scarf or veil.

These צִיצִית memorial fringes typically point out the six hundred and thirteen precepts contained in the volume of the Sacred Law. They are also intended to remind us of the goodness of the Almighty in having delivered our forefathers from the slavery of Egypt, which may be considered as the commencement of our being formed into a nation; and, therefore if, when repeating the following chapter, and when looking at these memorial fringes, we duly reflect on the salutary lessons they teach us, and minutely consider their importance, we shall then be induced to act with temperance on all occasions; with fortitude under affliction; and finally, prudence and justice will govern all our actions.

“And the Lord spake unto Moses, saying,

“Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations; and that they put upon the fringe of the borders a ribband of blue.

“And it shall be unto you for a fringe, that ye may look upon it, and remember all the Commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to turn.

“That ye may remember, and do all my Commandments, and be holy unto your God.

“I am the Lord your God, who brought you out of the land of Egypt, to be your God: I am the Lord your God.”—*Numbers*, xv. 37.

תְּפִלִּין TE-PHIL-LIN.

PHY-LAC-TE-RIES.

We are commanded in our תּוֹרָה Holy Law, “And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.”

There are, therefore, two תְּפִלִּין Tephillon, the one is called תְּפִלִּין שֶׁל יָד Tephillin Shell Yod, which we bind upon the hand; and the other is called תְּפִלִּין שֶׁל רֹאשׁ Tephillin Shell Roush, which is worn on the forehead.

The Tephillin contain four sections of the Pentateuch, which relate the redemption of the Israelites from Egypt.

Every boy at the age of thirteen commences to make use of the Tephillin, which must be worn at least during the time of the morning prayers. The ordinance of the Tephillin, is one of the signs of the covenant, existing between the Almighty and our-

selves, that we may continually bear in mind the miracles God wrought for our forefathers, when He brought them forth from Egypt, where they had been so cruelly treated by the Egyptians; as described in the Holy Bible.

On **שַׁבָּת** Sabbath, and **יוֹם טוֹב** Youm Touv Festivals, the **תְּפִלִּין** Tephillin are not used. The Sabbath and festivals being devoted to the service of the Lord, are considered as a sign of covenant, between God and his people. The Tephillin, therefore being also a sign of the covenant, are on these occasions dispensed with, for whoever religiously keeps the Sabbath, acknowledges the Almighty to have created the world in six days, and to have rested on the seventh day. The same rule is observed with regard to the festivals.

Each of the **תְּפִלִּין** Tephillin, contain the four following chapters of the Pentateuch.

First, **שְׁמַע** She-mang, from the fourth verse to the tenth verse of the sixth chapter of Deuteronomy.

Second **וְהָיָה אִם שָׁמוֹעַ** Ve-ho-yo Im Sho-mou-ang, from the thirteenth to the end of the twenty-first verse of the eleventh chapter of Deuteronomy.

Third, **קֹדֶשׁ לִי כָל בְּכוֹר** Kod-desh Le Cul Be-chour, from the first to the tenth verse of the thirteenth chapter of Exodus.

Fourth, **וְהָיָה כִּי יִבְיָאֲךָ** Ve-ho-yo Ke Ye-ve-a-cho, from the eleventh to the end of the sixteenth verse of the aforementioned chapter.

FIRST.

Hear, O Israel, the Lord our God is one God. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day,

shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and on thy gates.

SECOND.

And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul.

That I will give you the rain of your land in its due season—the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy field for thy cattle, that thou mayest eat and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other Gods, and worship them. And then the wrath of the Lord will be kindled against you, and He shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. Therefore ye shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them unto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates. That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of Heaven upon the earth.

THIRD.

And the Lord spake unto Moses, saying,

Sanctify unto me all the first-born among the children of Israel, both of man and of beast; it is mine. And Moses said unto the people, Remember this day, in which ye came out from Egypt out of the house of bondage; for by strength of hand the Lord brought you out from this place; there shall no leavened bread be eaten. This day came ye out in the month Abib. And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month. Seven days thou shalt eat unleavened bread, and on the seventh day shall be a feast to the Lord. Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

And thou shalt shew thy son in that day, saying, This is done because of that, which the Lord did unto me when I came forth out of Egypt.

And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt. Thou shalt therefore keep this ordinance in its season from year to year.

FOURTH.

And it shall be when the Lord shall bring thee into the land of the Canaanites, as he sware unto thee, and to thy fathers, and shall give it to thee;

That thou shalt set apart unto the Lord every first-born which thou hast; the males shall be the Lord's. And every first-born of an ass thou shalt redeem with

a lamb, and if thou wilt not redeem it, then thou shalt break its neck, and all the first-born of man among thy children thou shalt redeem.

And it shall be when thy son asketh thee in time to come, saying, what is this? that thou shalt say unto him, By strength of hand the Lord brought us out of Egypt, from the house of bondage.

And it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast; therefore I sacrifice unto the Lord every male; but all the first-born of my children I redeem. And it shall be for a token upon thine hand, and for frontlets between thine eyes, for by strength of hand, the Lord brought us forth out of Egypt.

מִזְוָזָה

MEZUZO.

We are commanded in our Holy Law, "And thou shalt write them upon the door-posts of thy house, and upon thy gates."

The following two portions of the Pentateuch, containing this commandment, are written in לִשׁוֹן הַקּוֹדֶשׁ Lo-shoun Hoc-cou-desh, Hebrew, on parchment, and the word שְׁדַי Shad-dai, signifying Almighty, is written on the outside of the parchment. The manuscript is placed either in a piece of lead or tin, and fastened on the post of every door in the house, and it is therefore called מִזְוָזָה which signifies "a door post." The word שְׁדַי Shad-dai, only is seen; it is so placed, that

every time we go in and out of our doors, it may be in our presence; and that, when seriously looking at this word, which is the name of the Great and Good God, we may be induced to reflect on his kindness and grace towards us at all times, and at all seasons. And such reflection will not fail to call to our minds the necessity of constantly putting our trust in the mercy of God; for the safety of our houses and our property entirely depends on the protection of the Almighty, who is the guardian of all those who look up to him for help, in time of need.

Let us therefore, whenever we enter our houses, look up to the ineffable name of the Deity so conspicuously placed before our eyes, and contemplate his works. And we shall thus be led to admire, to love, and to venerate, his holy name; and eventually, deserve a continuance of his divine favour. Amen.

FIRST.

Hear, O Israel, the Lord our God is one God. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and on thy gates.

SECOND.

And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul.

That I will give you the rain of your land in its due season—the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

And I will send grass in thy field for thy cattle, that thou mayest eat, and be full.

Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other Gods, and worship them. And then the wrath of the Lord will be kindled against you; and he shut up the Heaven, that there be no rain; and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you. Therefore, ye shall lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

And ye shall teach them unto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates, that your days may be multiplied, and the days of your children, in the land which the Lord swore unto your fathers to give them, as the days of Heaven upon the earth.

A TREATISE ON THE CHAPTER OF שְׁמַע יִשְׂרָאֵל
SHEMANG YES-RO-ILE.

This פְּרָשָׁה Por-shoh, chapter of שְׁמַע יִשְׂרָאֵל She-mang yes-ro-ile, is directed by our wise men (who composed our excellent prayers) to be devoutly uttered three times a day, viz.—morning, evening, and at night, previously to retiring to rest.

Our wise men particularly exhort us to read this chapter *distinctly*; that is to say, to utter it in a manner so that we may hear our own words; that we may feel the force of them, and thus be led to attend to

the useful lessons they teach us ; in truth, there is no prayer more important than this ; and it is, therefore, one of the first lessons taught in earliest age to our children, with a view of indelibly fixing it in the mind of every child, so that its impression may gradually grow up with it, never to be forgotten.

This chapter was addressed to our forefathers, the children of Israel, by the divine law-giver Moses, a short time previously to his death. It is founded on the principles deducible from the first of the Decalogue, or Ten Commandments, which teaches us that the Great and Almighty God, who brought our forefathers out of the land of Egypt, and who revealed himself on Mount Sinai, and declared himself to be Israel's God, is the only Being whom we are to worship and adore ; and as the proper idea of the existence of God, and of our duty towards him is the foundation of true religion, the earnest belief in which, leads us to perfect happiness, Moses, our legislator, begins to address his people **שְׁמַע יִשְׂרָאֵל** Hear, O Israel, or rather, attend and take notice, and reflect on that, which I am about to say to you, **יְיָ אֱלֹהֵינוּ** A-dou-noy A-lou-hi-nu, the Lord our God, the Great and Almighty Power, who has wrought so many miracles for us, and who has vouchsafed to manifest himself on Mount Sinai, to instruct us, and favour us with the best of all gifts—His holy law.

יְיָ אֶחָד A-dow-noy A-chud, the Lord is one God ; there is none like him. He is one in His nature. He is the only Unit. There is not, there cannot be any other, for there cannot possibly be but one Creator of the Universe, which is perfect and complete in all its parts. And this God, who daily sheds his blessings on all his creatures, is a Being whom we must adore, revere, and love most earnestly and sincerely, **בְּכָל לֵבָבֵנוּ** (Be-cul Levo-vy-nu), with all our heart. We must devote ourselves to his service, **בְּכָל נַפְשֵׁנוּ** (Be-cul Nof-shy-nu) with all our soul. We must spare no

trouble nor expense in the performance of our duty towards him, we must do it בְּכֹל מְאֹדֵנוּ (Be-cul Me-ou-dy-nu,) with all our might and all our power.

We must love the Lord our God as dearly in our hearts, as we are capable of loving ourselves, or any one that is dear to us. We must love him with all our soul, that we must even sacrifice our existence, rather than forsake our God, or our religion. We must love him with all our power, and with all our means, and suffer no expense nor trouble, to prevent us from fulfilling our duty towards him, in obeying all that he has commanded us. In truth, we are bound to do all this, in gratitude for God's daily favours unto us.

Thus continues Moses, Let the words I now say to you, make a proper impression on your hearts. Teach them repeatedly to your children, when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up, signifying at all times and at all seasons; for there is no action in life, which does not give occasion to call to our minds the goodness of God. Every motion of our body shews the wonderful fabric with which the Creator has formed us; and therefore every action through life should be guided by that reason, which distinguishes man from the brute creation. If then, we reflect on all this, we never can forget the goodness of the Almighty God, and consequently never neglect our duty towards him. With this impression, Moses, our legislator, exhorts us, "Bind these sentiments as a sign upon your arm, and let them crown your heads." All our wise arrangements and contrivances to make ourselves comfortable in this world, we owe to that knowledge with which the Almighty has blessed us. We daily see the happy effects of it, and therefore we ought always to bear it in mind when we enter our houses and our dwellings; and therefore, says Moses, "And thou shalt write them upon the door posts of thine house, and upon thy gates."

If we look around us on entering our houses, we

cannot fail to be impressed with the fact, that the safety of our house entirely depends on the will of God! that all human inventions may fail! that our house may fall about our ears! that a storm may destroy it, lightning may burn it! or a flood of waters may wash it away.

A little serious consideration will bring this home to our thoughts; and we shall thus be induced to bend our soul in gratitude to our God, who continually bestows gracious favours on all his creatures.

Our wise men (of blessed memory) whose lives were devoted to the spiritual welfare of their nation, have, for our guidance, explained the latter part of this chapter in a manner, that we may by an external evidence, show our obedience and sense of its meaning. And thou shall bind them for a sign upon thy hand, and as frontlets between thine eyes, signifies the תפלין *Te-phil-lin Phy-lac-te-ries*, which are directed to be placed on the arm and on the forehead; and more particularly on the left arm it being nearest the heart, so that the heart and the mind being so nearly allied to each other, may be conjointly employed in time of prayer, to consider the purposes for which the Tephillin are used, and contemplate the excellent lessons we are taught by them viz. the adoration and worship of the Divine Creator.

Our sages who have made this ordinance so clear to our understanding, and have instituted it as an impressive custom, have, at the same time, pointed out for our encouragement, the beneficial results from a regular observance of the same.

Like most of the aphorisms of our wise men which are veiled in allegory, the literal meaning of the expressions used by them on this occasion, would convey but a very faint idea of the bounteous reward they have attached to the observance of the Tephillin; but by a little reflection we shall be enabled to trace the beautifully simple, yet elegant and sublime exhortations to religion and morality contained in most of their Aphorisms.

Thus say the wise men:—He who regularly puts on these תפלין Te-phil-lin, is certain of enjoying a future state; no punishment hereafter can await him; and all his sins are pardoned.

So bounteous a reward for the observance of apparently so trifling a custom is sufficient to induce the most callous amongst us, regularly and rigidly to observe this ordinance. This is not to be taken in its literal sense! It is not to be supposed that the mere act of putting on the Tephillin will ensure us the promised blessings; certainly not. But, if at the time we put on these Tephillin, we seriously reflect on our duty to our God; if we minutely observe the wholesome lessons they teach us, and guide our conduct accordingly; if we devoutly turn our thoughts to the subject, and we are religiously excited to the performance of all these acts which are pointed out for our good, we shall naturally be virtuous and truly religious. And he who is truly religious is certainly deserving of all the bliss and happiness destined for human creatures to enjoy.

And thus it is that our religious feelings are carried onward to the very last moments of our existence.

This chapter שמע ישראל is likewise the last expressions of the dying Israelite, who at the moment of death (if capable) emphatically utters it himself, or at least, closes his career in this transitory scene, with the impression made, by its being said, by his surrounding friends.

Happy is that man who departs this world with such sentiments, acknowledging the Supreme God in the hour of death; and still happier must that man be whose whole life has been guided by such devotion, and who has always been impressed with the conviction that

יְיָ אֱלֹהֵינוּ יְיָ אֶחָד
 יְיָ יְיָ יְיָ יְיָ יְיָ

The Eternal our God, the Eternal is one.

כֹּשֶׁר KO-SHYRE.

PROPER, OR FIT FOR USE.

Every Israelite is particularly exhorted in the law of Moses, to be cleanly in his person, and in his food; and for his guidance, laws are laid down pointing out what description of Animals may be eaten, and those which may not be eaten. We are particularly forbidden to eat of any animal that does not chew the cud, and likewise part the hoof.

Respecting fish, we must not eat any but such that have both fins and scales; and therefore all shell fish are prohibited.

Considering the different kinds of fowls and birds; all those that are unclean, are specifically detailed in the Bible, in the thirteenth chapter of the Book of Leviticus; and, therefore, all those that are not mentioned, are deemed clean and fit to be eaten. We are not allowed to eat of any animal that dies of itself.

All animals used for food, must be killed by one of our own nation, who is appointed by the congregation for that purpose. He is called the שׁוֹחֵט Shou-chite, or killer.

After the animal is killed, it is carefully examined as to whether it might have been afflicted with any disease; if so, it must not be eaten. We are strictly forbidden to eat any blood; for the life of animals consists in the blood, and it is considered unnatural to eat that, which contains life. In order, therefore, strictly to observe this commandment, all possible precaution is taken to extract every particle of blood from the meat.

The cleansing of meat from blood, is understood by the term כֹּשֶׁר Koshire, which signifies fit and proper to be eaten. The word טָרֵף Try-pho, is made use of

to signify that it is not fit to be eaten. The term **טֵרֶפֶה** Try-pho, is not strictly correct, it should be **אָסוּר** O-soor, forbidden. The word **טֵרֶפֶה** Try-pho, literally means that which is torn in pieces by a ferocious animal.

We are also forbidden to eat of the hind quarters of any animal, in accordance with the ordinance laid down in the Book of Genesis at the time our forefather Jacob wrestled with the angel.

“Therefore, the children of Israel eat not the sinew which shrank, which is upon the hollow of the thigh, unto this day.”

We are commanded in our **תּוֹרָה** “thou shalt not seethe a kid in its mother’s milk,” from which is deduced that we must not eat **בֶּשֶׂר בְּחֵלֶב** Bo-sur Be-cho-luy, meat and butter, at one and the same time. In order properly to obey this commandment, we accustom ourselves to wait a certain period after having eaten meat, before we eat butter.

אַבְלוּת AH-VI-LOUS.

MOURNING FOR THE DEAD.

Our Rabbins of blessed memory have laid down certain rules by which we should regulate our conduct on the demise of eight of our nearest relations, viz. father, mother, brother, sister, son, daughter, husband or wife.

לוֹיַת הַמֵּת Le-vo-yos Hom-mice. Conducting the dead to the grave, is instituted by our wise men as an important duty; not only from respect to the dead, but as a lesson to the living; that man should at all

times consider that he is but a humble mortal, and that he is accountable for all his actions through life.

Previous to the **לוייה** Le-vo-yoh, funeral, a rent is made in one of our garments as a token of grief. This ceremony is of very ancient date; it is mentioned in the Holy Scripture to have taken place in the time of the Patriarch Jacob, who rent his clothes, and mourned for his son Joseph, who was supposed to have been torn in pieces by a wild beast.

This rent in the garment is called **קריעה** Ke-re-oh.

As soon as the funeral is ended, the days of mourning commence, which continue seven days; these seven days of mourning are called **שבועה** Shyv-oh.

During this time the mourners do not quit their houses, nor attend to any business. The mourners are daily visited by their friends who come to condole with them on their bereavement.

This ceremony of **שבועה** is supposed to take its origin from the death of Jacob, whose children mourned for him seven days at the threshing-floor of Atad, as stated in Genesis, chapter fifty.

Every morning and evening during the **שבועה** Shyv-oh, prayers are said at the house of the mourner with **מנין** Min-yun.

מנין signifies the meeting of ten persons or more at one time to say prayers.

During thirty days from the funeral we must not shave, nor indulge ourselves in any of those enjoyments to which we are accustomed on ordinary occasions. These thirty days are called **שלשים** Shlow-Sheem.

The observance of the **שלשים** takes its rise from the death of Moses, our law-giver, for whom the children of Israel mourned during thirty days.

On the death of a parent the שלשים must be kept thirty-one days.

During eleven months succeeding the death of a parent every male child is enjoined to attend the synagogue regularly morning and evening, and to say the prayer called קדיש Kod-deesh, which is an ejaculatory praise to the Almighty, composed for our use by the sages of blessed memory.

The mourning for a parent continues twelve months, but the קדיש is said only during eleven months.

Every year on the same day of the month, that a parent had died, the orphan repeats this Kod-deesh, as when he was an אבל O-vyle, mourner. This day is generally known amongst us by the name of יאָהר צייט Yohr, Tsyte, which is a German idiom for the anniversary of the death of a parent.

Persons who visit the mourners during the week of the שבועה say the following on retiring from the room.

הַמָּקוֹם יְנַחֵם אֶתְכֶם עִם שְׂאֵר אֲבֵלֵי צִיּוֹן וִירוּשָׁלַיִם.

“May the Almighty comfort ye with the rest of the mourners of Zion and Jerusalem.

TRANSLATION OF THE קדיש KOD-DEESH, AS SAID BY ORPHANS DURING ELEVEN MONTHS AFTER THE DEATH OF A PARENT.

May his great name be exalted and sanctified according to his will, in the world which he has created. May he establish his kingdom in your lifetime, and in your days, and in the lifetime of the whole house of Israel speedily, and in a short time, and say ye, Amen.

May his great name be praised for ever and ever. Praised, glorified, exalted, magnified, honoured, and

greatly adored be his holy name; blessed be he, far above all blessings, hymns, praises, and expressions of consolation, that are repeated throughout the world; and say ye, Amen.

May the fulness of peace from Heaven with life, be granted to us and all Israel; and say ye, Amen.

He who maketh peace in the high Heavens; he will bestow peace upon us and all Israel. Amen.

OF THE JEWISH MONTHS AND YEARS.

Time is the duration of things; it is divided into years, months, weeks, days, hours, minutes, and seconds.

A year is the space of twelve months, which is the time the sun takes in passing through the twelve signs of the zodiac.

The zodiac is a circle showing the earth's yearly path through the Heavens. On this circle are marked the twelve signs, which are numbers of stars, reduced by the fancy of men, into the form of animals, and from these forms they take their name.

A month is the time the moon occupies in going round the earth. There are two kinds of months, lunar and solar. Lunar months are calculated by the moon; solar months are reckoned by the sun.

We, the Hebrews, make use of lunar months, which consist alternately of twenty-nine and thirty days.

We learn from the sacred volume to make our computations by lunar months. The plan adopted by us at this day, is that which was so admirably arranged by the celebrated and learned Rabbi Hillel the Prince.

The difference between the solar and the lunar months would occasion, in a period of seventeen years, the feast of Passover to occur in the month of Tishree instead of Neson; and thus the feast of Tabernacles would be in Neson instead of Tishree.

To avoid such imperfections in our calculations, our rabbins have arranged that every third year shall consist of thirteen lunar months instead of twelve. This additional month is called an intercalary month; and the year in which it occurs, is called שְׁנוֹת עֵבוֹר Shnos Ibboor, or Leap Year.

By this arrangement it will be found that in the course of nineteen years there are seven leap years, as follow:—

The third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth.

The moon was more regarded by our ancestors than the sun, because by the new moon all our festivals and fasts were regulated.

The new moon was always the beginning of the month. Persons were appointed to watch its first appearance, and to represent the same to the Sanhedrin, who immediately made it known to the whole of the nation.

The new moon was celebrated by the sound of trumpets, and an extra sacrifice was offered in the Holy Temple.

Our ancestors had originally no particular names for their months. We occasionally find in the Bible names given to some of the months. These names were made use of as descriptive of the season in which such month occurred; as we find by Moses, our law-giver, who called the name of the first month אָבִיב Abib, it being the spring-time of the year.

The present names of our months are Chaldaic, and are said to have been first made use of by our nation during the captivity of Babylon. History informs us that these names were used both by the Chaldeans and Persians.

We always reckon our day from evening to evening, because in the account of the Creation, the evening is mentioned before the morning; and thus it is that all Sabbaths, festivals, and fasts commence from the previous evening. We have no particular names in Hebrew for the days of the week; they are called first, second, third, fourth, fifth, sixth, and the seventh is called *Sabbath*.

Week seems to have taken its rise from the circumstance of the Creation of the world having been finished in six days; and God's having rested on the seventh day was the cause of observing a Sabbath.

In former times we had three sorts of weeks:—

First, Weeks of days, which were reckoned from Sabbath to Sabbath.

Second, Weeks of years, which were reckoned from one Sabbatical year to another. The Sabbatical year happened every seventh year. This year was called שְׁנַת הַשְּׁמִטָּה the year of release.

Third, Weeks of seven times seven years, or forty-nine years, and the fiftieth year was called the year of יוֹבֵל or Jubilee.

The Jubilee was celebrated on the day of atonement, and was proclaimed by the sounding of rams' horns and silver trumpets.

The Jubilee allowed the same privileges as the Sabbatical year. On both these occasions the ground was not cultivated, but suffered to lie at rest, in order to recruit its fruitful powers; all Hebrew slaves were set at liberty; and all land or houses that may have been sold or pledged returned to the original owners.

We thus see that the Sabbatical year was evidently

appointed to inculcate humanity, fellow-feeling, and brotherly love.

At these periods the Sovereignty of the Almighty was publicly acknowledged by the restoration of all property to its original and proper owner! Brotherly love was exercised by setting at liberty all bondmen; thus shewing that all men are equal in the eyes of the Lord; and humanity was promoted by the care which was taken of the poor and the stranger.

THE END.

